

The INSTRUCTOR

FORMERLY THE JUVENILE INSTRUCTOR
ORGAN OF THE SUNDAY SCHOOLS
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

WHATEVER principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

—*Doctrine and Covenants* 130:18, 19.

DEVOTED TO THE STUDY AND
TEACHING OF THE GOSPEL IN THE
SUNDAY SCHOOL AND IN THE HOME



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OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 47 East South Temple, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 for nine months, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1932, by Heber J. Grant, for the Deseret Sunday School Union.

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VOLUME 67

DECEMBER

NUMBER 12



NOTHER Christmas comes on apace!

And another, and another Christmas will come until the Master
whose lowly birth it celebrates descends in glory to supercede it.

But this Christmas will be different.

A world financial debacle has laid us low.

There will be a little less money to spend.

Not quite so much lavish reciprocal giving among the erstwhile well-to-do;
a little more to those in present need.

More trust in the Lord; more faith in the Gospel of Jesus Christ.

More love for our neighbor; more strength in the tower of friendship.

More hope and patience which a poet has named the "softest cushions to
lean on in adversity."

A better understanding of the real values of life—the values that money
cannot buy.

No less of the real Santa Claus but a little more of the spirit of the Christ.

If our tribulations shall transmute our baser natures into qualities more like
the Master, our experiences will not have been without their blessed compensations.



"Heap on more wood! The wind is chill,

But let it whistle as it will,

We'll keep our Christmas merry still."

"The Message of Mormonism" Proclaims the Fundamental Doctrines and Principles of the Restored Gospel of our Lord and Savior Jesus Christ

By Elder Stephen L. Richards, First Assistant General Superintendent of the Deseret Sunday School Union*

The Christian peoples of the world may possibly be divided into two great classes—those who are designated as the humanists or "modernists," and those called the "fundamentalists" or believers in divine authority. The humanists are they who, while accepting the excellence of the splendid teachings of the Master, the high ethical standards of the New Testament, nevertheless deny the divine authenticity of the New Testament and the sonship of Jesus Christ, the Redeemer of the world. They accept our Lord as a great teacher, philosopher, and friend of mankind, but they do not accept his divinity.

On the other hand are to be found among the Christian peoples those who receive the Lord as the Son of God, divinely commissioned to redeem the world and to set up His Kingdom. I presume that it would be proper to classify the Church of Jesus Christ of Latter-day Saints as among the so-called "fundamentalists," those who accept authoritative religion. Certainly they could not be set forth as belonging to the class of the humanists.

But the Church of Jesus Christ of Latter-day Saints is something more than just one of the religious units which go to make up the fundamentalists of Christianity. And it is in the proclamation of their unique position that they incur something of the

resentment of the fundamentalists with reference to their claims. It sometimes seems a high presumption to make the statement that the Church of Jesus Christ of Latter-day Saints is not one of the number contending for authority in religion, but that it, and it alone—I feel like begging pardon of all my Christian friends when I make the statement, but I am constrained to make it, not by reason of any arrogance or pride that I may personally feel in the declaration but because we are constrained of God to make it—it alone is the Church of God. In it is the Priesthood, holding the power of our Lord, commissioned directly by Him, through his appointed servants, to administer his work and to initiate mankind into the fold. That is such a tremendous statement, such a bold declaration, such an exclusive position, that naturally it does bring some resentment from those that hear it whose hearts are centered in good works, whose institutions strive for the betterment of mankind, and with whom we must readily concede the spirit of God strives for the advancement of the race of men. Nevertheless, our position is as I have stated, and it becomes the chief mission of the Church to substantiate in the world of men the position that is so declared. So, without malice toward any—with admiration, indeed, for all the good works of good men, for all the splendid institutions that strive for the advancement of humanity, the Church, of course, nevertheless may make no concession with reference to the position that it occupies in the

*Introduction to "The Message of Mormonism" given at the conference of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, October 9, 1932.

world and to the fundamental tenets, God-given, of its faith.

It is, therefore, with a rather peculiar satisfaction that I announce the theme of this evening to be, "The Message of Mormonism." That message is to be presented to you through the facilities that we have at our command here tonight in speech, in song, and by the portrayal of words upon the screen. I invite, and I respectfully urge, every teacher of youth to give careful attention to the messages which shall be set forth. I invite you to analyze them, to digest them, and to determine within yourselves whether or not you accept them, because, if perchance you find them not to be within your faith and humble belief, then may I respectfully say you are not fully equipped to teach the cardinal principles of the gospel of Jesus Christ, for which your Church unequivocally stands. I pretend to be, I believe that I am, an advocate of tolerance and of sympathy. I have respect for the expressed and entertained opinions of all men, if they are honest, and the gospel to which I have given my allegiance makes place and room for the opinions of every man. The

work that has been initiated in these last days is not a work of compulsion. No one is constrained to believe except his very soul respond to the import of the great teachings that are set forth in the gospel. And no man is damned, in the philosophy of the Church of Christ, because somehow or other he cannot accede to all the statements and to the tenets of belief that the Church sets forth. The teachings that it sets before the world constitute the broadest, the most liberal, and tolerant program for the salvation and exaltation of mankind that has ever been given to the world. But with all its tolerance for individual action and acceptance, it nevertheless stands for and proclaims the fundamental doctrines and principles which constitute the revealed gospel of our Lord and our Savior. Will you give heed to these principles as they are set before you tonight? May they impress you. May you realize that the teaching, the disseminating of these principles to the children of the Church and to mankind everywhere is the outstanding, transcendent mission of the men and women who claim membership in this, God's Church. Amen

Christmas Bells

By Elsie C. Carroll

Ring out glad bells, 'tis Christmas day;
Ring peace and love and cheer;
And send thy message o'er the way
To greet the coming year.

O, ring to the sad
A song of hope,
And unto the sinful soul
Let the sound of thy sweetest, softest
note
A prayer of repentance roll.

O, ring to the weak
A courage song,
And strengthen the will to do;
Let the touch of thy deepest, richest
chord
Awaken a purpose true.

Ring, ring glad bells
Ring long and far,
And tell thy story sweet.
Set burning once again the star
That leads to Jesus' feet.

The Messengers of Truth

*By General Superintendent David O. McKay**

A messenger is one sent with a message. With that appointment there is always associated the element of responsibility and trust. It is truthfully stated that to be trusted is a greater honor than to be loved.

Messengers have been associated with every great movement that has contributed to the advancement of the world. Let us name three. Messengers led or preceded the Children of Israel into the land of promise. John the Baptist was the messenger that prepared the way for the coming of the Son of Man. The Angel Moroni, John the Baptist, Peter, James, and John, Moses and Elias, and other heavenly beings were messengers that prepared the way for the restoration of the gospel, the restoring of all things in this last dispensation.

"Messenger" has in it also another element: that of promising. In one of Shakespeare's plays, one of the characters looking at the break of dawn says,

"But look the morn, in
russet mantle clad
Walks o'er the dew of
yon high eastern
hill."

Those morning rays were harbingers of day. And so these great messengers are frequently the harbingers of a glorious coming.

I have referred to these messengers presaging good or preparing the way for a great event in the world's history, because I look upon you, my dear fellow workers, as messengers

promising a greater and brighter day. Every man who holds the Priesthood, every woman who accepts the role of teacher, becomes a messenger promising the day of peace when there would be no strife, when over all the earth man to man will brothers be, preparatory to the coming of the Son of Man. Is that too great an obligation to place upon you?

There are three important facts which every messenger must keep in mind: first, he must know definitely the aim of his mission; his objective must be clearly stated or understood. Second, he must have in his possession the message to be delivered. And third, he must choose the safest and most expeditious way to deliver that message.

Let us apply that to the messengers in the Church of Jesus Christ. The object of your mission is the hearts of those whom you teach. You are going to their hearts. Only a warm heart can kindle warmth in another. Love begets love: "If ye love me,

ye keep my commandments." An insincere heart can never touch another. Your lips may plead, but your words will be as a sounding brass and a tinkling cymbal, unless you feel that you want to reach that heart hungering for the message you have to deliver.

Second, each one must be sure he possesses the message. That message has been put in your hands tonight in most impressive and eloquent manner. You sat here tonight enthralled as the great truths of this latter-day work have been presented to you by a voice, in picture, and in song. There is your message. Will you accept it? Will you keep it and



*Address following the delivery and portrayal of "The Message of Mormonism" at the conference of the Deseret Sunday School Union, Sunday, November, 1932.

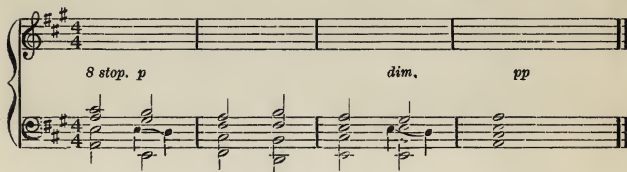
SUNDAY SCHOOL DEPARTMENTS

General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

Prelude

Moderato.

WILLY RESKE.



SACRAMENT GEM FOR FEBRUARY, 1933

Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



"It has been well said that a single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, springing up along our dusty road, full of fresh fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun."—Selected.

February 26, 1933: Cache and Logan at Logan, East and West Jordan at Midvale, Liberty.

March 12, 1933: Moroni, Palmyra, Tintic, Ogden.

March 19, 1933: Box Elder, Lehi, Pioneer.

March 26, 1933: North and South Davis at Kaysville, Wasatch, Carbon, Gunnison.

Important Convention Notes

In order that all Sunday School Workers may be in attendance all day, arrangements should be made for conducting a special local Sunday School in each Ward and Branch in the Church. Some brother hav-

ing had experience in Sunday School management should be appointed to supervise young men and women in each ward to carry forward the Sunday School activities for the day, the appointments to be made not less than two weeks in advance.

In order to make our music function as a factor in spiritual enrichment our workers should learn the songs to be sung as part of the preparation for the Convention.

It is suggested that these songs be used in the practice period of the Sunday Schools and Unions between December 1st and date of the respective stake conventions.

Praise for The Instructor

Allow me to paraphrase from the first chapter of St. Luke and say: For as much as many have taken in hand to set forth in order a statement of their admiration for the new *Instructor* it seems good to me also to join with my brethren in expressing appreciation of the wonderful magazine you are now publishing.

I have repeatedly said that if it took a century of time to produce in New England a generation of first class artisans and shoemakers that a century of experience in the Church has also produced writers and teach-

ers unequalled in all the world and especially gifted and trained in the preparation of magazines calculated to teach the Gospel and to direct all who browse through the rich pastures provided. It is unnecessary for me to say that the *Instructor* is even more indispensable to our Sunday School teachers than before. Undoubtedly the new price will stimulate its circulation and thus add to its usefulness.

Sincerely your brother,

ELIAS S. WOODRUFF,

President Western States Mission.

1932 Dime Fund Honor Roll

Since the Honor Roll which appears in the November issue went to press the following Sunday Schools have been reported as having collected 100% of the Dime Fund:

Cache Stake: Third Ward Sunday School.

Carbon Stake: Castle Gate, Spring Canyon and Standardville Sunday Schools.

Kanab Stake: Orderville Sunday School.

Logan Stake: College West, Logan Eighth, Providence Sunday Schools and Stake Board.

Oquirrh Stake: Hunter Ward and Saltair Branch.

Pocatello Stake: Onyx Sunday School (Edwin Lish, Supt.)

Snowflake Stake: Woodruff Sunday School.

South Davis Stake: Farmington, North Farmington Sunday Schools.

Star Valley Stake: Afton North, Afton South and Freedom Sunday Schools.

St. Joseph Stake: Kimball and Globe Sunday Schools.

Teton Stake: Clawson and Victor Sunday Schools.

Timpanogos Stake: Pleasant Grove First, Third and Lindon Ward Sunday Schools.

West Jordan Stake: Bingham and Lark Sunday Schools.

California Mission: Anaheim (W. E. Pope); Carlin, (Geo. Ferguson); Grass Valley, Huntington Beach, (S. M. Patterson); Orlando-Willows, (J. H. Aldous); Roseville, (A. E. Christensen); Lovelock (W. J. Cook); Riverside, (A. M. Mack); San Diego, (R. D. Stewart); Sacramento, (Oscar Peterson); San Fernando, (L. L. Jacobs); Santa Ana, (Dwaine Greenhalgh), Sutter, (Fred Jenkins); Woodland, (Fay W. Wheeler); Yuba City, (J. Clifford Johnson); San Diego Board, (Melvin Ibey); Sacramento Board, (Mark W. Cram); Long Beach Board, (Nels Newman); Gridley Board, (E. Z. Taylor).

Northwestern States Mission: Killingsworth Sunday School.

Western States Mission: Casper, Wyo., Council Bluffs, Iowa; Denver, Colo.; Sunday Schools.

Sunday School Conventions, 1933

Stake Sunday School conventions have been called for the first three months of 1933. The program has been decided upon as follows:

Morning Session (10 o'clock)

For members of the Stake Presidency, High Council, Bishoprics, Melchizedek Priesthood Quorums and Group Officers, Sunday School Stake Superintendency and Board, and all local Sunday School Officers and Teachers.

General Theme: "The Sunday School and Spiritual Enrichment."
"Create in me a clean heart, O God:
And renew a right spirit within me."
Ps. 51:10.

The Opening Exercises and Spiritual Enrichment

Singing, "Gladly Meeting," (No. 93).

Prayer.

Singing, "I Stand all Amazed," (No. 254).

Roll Call.

- I. The Significance of Morale in Sunday School Work. (The Dynamic Reality of a Group Soul)—General Board Member.
- II. How to Build that Morale Through Sunday School Activities:
Music (Song Service)—Conducted by General Board Member.

Songs to be sung will be selected from the following:

"In Hymns of Praise" (No. 210).

"I Know That My Redeemer Lives" (No. 272).

"Scatter Sunshine" (No. 196).

"The Lord is My Shepherd" (No. 212).

Prayer and the Sacrament—Address, General Board Member.

2½ Minute Talks (Examples of Effective Presentations).

"Static" in Sunday School Worship — Address, General

Board Member.
Singing.

Afternoon Session

(Time one or two o'clock to suit convenience of Stake)

The Teacher and Spiritual Enrichment

"The Spirit of Man is the Candle of the Lord," Proverbs 20:27.

Singing.

Prayer.

Special Music (a)..... (b).....
(Prepared by Stake Board.)

- I. The Appeal of Truth—Address, General Board Member. (The Place of Facts in Teaching.)
- II. The Appeal of the Spirit—Address, General Board Member. (The Power of Spiritual Contagion.)

Departmental Sessions

Specific Applications

- I. Values in our Courses of Study, Making for Soul Growth.
- II. Pupil Response—The Real Measure of Spiritual Enrichment.

Re-Assembly.

A Tribute to Sunday School Workers—Address, General Board Member.

Singing, "We Are All Enlisted" (No. 130).

Benediction.

Tentative Schedule of Convention Dates

January 8, 1933: Hyrum, Salt Lake, Utah.

January 15, 1933: Cottonwood, Granite, North Weber.

January 22, 1933: Franklin and Oneida at Preston, Ensign, Grant.

January 29, 1933: Benson, Juab, Nebo.

February 5, 1933: Morgan.

February 12, 1933: Weber, Mt. Ogden, Sharon.

February 19, 1933: Timpanogos and Alpine at American Fork, Oquirrh, Kolob.

treasure it? The Church of Christ trusts you. The Presidency of the Church trusts you. The children of Zion believe in you. You must not, you cannot, falter in the discharge of that trust.

Third, you must choose the most expeditious and the safest way to deliver that trust. You must not go alone—not one. Each must have a companion. That companion, the Comforter, the Holy Ghost. When the Savior was about to leave his disciples, he knew they were to be the messengers who would touch the hearts of the children whom he loved. He knew they could not go alone. They thought they would be alone after he would leave, and some of them pleaded for him not to go, but he said, "It is necessary that I do go, that the Comforter may come." And the promises are these, "He will testify of me, he will show you things to come, he will reveal all truth." No teacher in the Church of Jesus Christ is safe in his journey to discharge his duty as a messenger, unless he has the companionship of the Holy Ghost to guide him, to strengthen him, to testify that Christ lives.

Now, that Messenger is easily grieved. He does not like tobacco smokers, he does not like to hear the name of God profaned, he does not like to be in the company of the inebriate or the law breaker. He loves the companionship of the pure, of the chaste, of the sincere, of the faithful. Brethren and sisters, "My spirit," saith the Lord, "will not dwell in unclean tabernacles."

Messengers, do you want the companionship and guidance of the Holy Spirit? If you do, you will keep the commandments of God and discharge the responsibilities that rest upon you to deliver the message to the hearts of the children of men.

May I paraphrase—because I do not want to trespass upon your time—the words of the charge given to the priests by the Prophet Malachi? I paraphrase it with you, my fellow workers, in mind. "Cherish the law of truth in your heart, and let not iniquity be found in your lips. Walk with God in peace and uprightness, and thus turn many away from iniquity; for the teachers' lips should keep knowledge and they should seek the law at his mouth. For ye are the messengers of the Lord.

Go, ye messengers of glory;

Run, ye legates of the skies;
Go and tell the pleasing story

That a glorious angel flies,
Great and mighty,
With a message from the skies.

Go to every tribe and nation;

Visit every land and clime.
Sound to all the proclamation,

Tell to all the truth sublime:
That the gospel
Does in ancient glory shine.

Go! To all the Gospel carry,

Let the joyful news abound;
Go, till every nation hear you,
Jew and Gentile greet the sound.
Let the Gospel
Echo all the earth around.

Bearing seed of heavenly virtue.

Scatter it o'er all the earth;
Go! Jehovah will support you,
Gather all the sheaves of worth,
Then with Jesus
Reign in glory on the earth.

God give us power to be true as his messengers, that we may be worthy of his trust and merit the divine companionship and guidance of the Holy Spirit, I pray, in the name of Jesus Christ. Amen.





SECRETARIES' DEPARTMENT



A. Hamer Reiser, General Secretary

Thirty-three years ago Sunday School Secretaries were called upon to gather a number of interesting and important facts about their schools and the people who had served in them. The occasion was the compilation of the "Jubilee History of Latter-day Saint Sunday Schools."

Sunday School Rolls and Minutes from the beginning of our Sunday School history were explored for dates of organization, of tenures of office of superintendency and secretaries and other data of historical interest.

As the years fly by the information preserved in this volume becomes more and more valuable. As a record of personal service it is important to the relatives and

Future

Generations

Will Want

to Know

friends of hundreds of people. Every time it is consulted by people interested in learning the facts about a father's or mother's, a brother's, sister's or a friend's service in some Sunday School of the late nineteenth century most earnest expressions of appreciation and gratitude are voiced.

With the phenomenal growth and remarkable development of Latter-day Saint Sunday Schools, involving the careers of thousands of devoted workers, secretaries should be very deeply impressed with the importance of their responsibilities as the historians of this great movement.

Another Jubilee Year is just seventeen years away. It is impossible to tell precisely what may be required of secretaries and their records. One thing, however, is certain: since the Jubilee will celebrate the second fifty years of Latter-day Saint Sunday School history, every Sunday School record of the period will be valuable for what it will contribute to historical knowledge of the period and secretaries will be held in praise or blame

as their records are good or otherwise.

These considerations emphasize the urgency of secretaries exerting themselves with great diligence to make their records true and adequate and to preserve them with utmost care in safe places so the workers of the future may have ready access to them and may find them in good condition.

It is especially timely for secretaries to ponder upon this feature of their work. As the year draws to a close old record books (minute books, roll books, etc.), will be filled up and new books will be opened. Before putting the old books away the secretary should go through them carefully and perfect every part. Years later when someone takes up your record to search for valuable historical data, he will feel a glow of warm admiration and appreciation for you, if he finds your record well kept, neat, accurate and complete. What will he think of you, if he finds it lacking in these virtues?

The best record you can make avails nothing in future value, if you fail to deposit it in a safe place and in the hands of a permanent custodian. Bishops generally have means of protecting and preserving church records. For a few years, while the records may be needed for comparative study, the practice is to keep them in a safe, accessible place where due attention can be given to safeguarding them from water, fire, dust and mice. Thereafter the practice is for the bishop to deposit them in one permanent storage place.

Before the record goes from his hands the secretary should make up a brief abstract of the year's work, including the large aspects of enrollment, attendance and special features of likely future historic interest, as well as the names of the officers and

teachers with a note including the date each was sustained. This should be kept as an abridged history of the school and should be handed down from secretary to secretary with faithfulness and devotion akin to that which characterized the custody of the plates upon which the Book of Mormon prophets preserved the history of their people.

Every secretary understands that the records he keeps are not his personal property and that, therefore, when he is called to other service and is released from the office of secretary, he should transfer the Sunday School records to his successor with an appropriate and tactful word of caution about preserving them and passing them on.

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

Our recent book reviews have dealt largely with books bearing upon teaching methods, but this month we wish to commend a book which can be decidedly helpful in lesson content, namely, "Radio Addresses" by Joseph S. Merrill, Bryant S. Hinckley and Franklin S. Harris, delivered during 1931 and 1932.

This volume should be especially useful as a source of helpful supplementary material for classes attended by high school and college students.

These days, young people sometimes take classes with teachers who would make them believe that religion is mere superstition, and our church teachers should be prepared, whenever the opportunity is presented, to answer intelligently the questions and problems which are troubling some of these boys and girls. Along this line Dr. Merrill's earlier addresses will be found especially helpful since they are devoted to the "Reasonableness of Religious Faith," particularly from the standpoint of science and of human experience. Some of the interesting titles are, "Religious Faith and Scientific Dogmas," "Certitudes in the Field of Religion," "Is there a God?" and "Science and Immortality."

Dr. Merrill's later addresses con-

stitute a most interesting and valuable discussion of the various aspects of the Word of Wisdom treated from the scientific standpoint. These addresses contain one of the best collections of scientific material bearing upon this important subject which is available to us.

Teachers who are looking for materials with which to make practical applications of the gospel to modern problems should find much of help and suggestion in the addresses of President Hinckley and of Dr. Harris which deal primarily and in a most impressive manner with the practical aspects of Mormonism.

Brother Hinckley began his addresses with the question "Does Your Religion Carry Over" and in the series he discusses the carry-over into various activities and avenues of our every-day lives.

President Harris began his series of addresses under the title "Tests of a Church" and then proceeded to apply these tests, based upon the useful accomplishments of the Church in behalf of its individual members and in behalf of the communities in which it functions.

This book of five hundred pages should be found decidedly helpful to all teachers of the youth of the Church. It is distributed by the Deseret Book Company, price \$1.25.



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

LESSON FOR FEBRUARY UNION

Lesson 2. The Problem of Age, Ability and Experience

Choristers and organists are teachers in the Sunday School; they and others often lose sight of this fact, doubtless because they have no class or classroom assignment. They have as their class the whole school, and the lessons that are possible for them to teach are real and permanent. Too frequently we look upon singing and other music activity in the Sunday School as merely preparatory and incidental to the class instruction. In one sense it is preparatory in that it is intended to prepare the mind for the class period, but it can be made a truly potent means of education if it is rightly understood and used purposefully, as was made clear in the lesson "Meaning and Value of Song," in the November issue.

All classes in the school are brought together in groups of similar age, which means also that the members are practically equal in ability and experience. In our communities children are about of an average in experience, especially in those things that touch them all. They do differ of course in ability, and they will also differ in their experience in such subjects as are generally considered "luxuries" by some and "culture" by others. Among these latter is music. But for the purpose of the class intent there is an equality in these things.

Of course such is not the case in the chorister's "class"—the whole school—and yet he is expected to interest, teach and train this group. In the presentation of a song to this group—his lesson material—he will do well to give serious thought to the problems of age, ability, and expe-

rience, as these exist in his school. Not every song can be presented in the same way with the same degree of success, nor could the same chorister succeed with every Sunday School in like manner with the same song presented in the same way to all.

Conditions in the Sunday Schools of the Church vary in relation to these problems of age, ability and experience, so that it is impossible to do more here than to draw attention to the conditions and to suggest some general assistance in overcoming adverse circumstances and of taking advantage of such circumstances as may be decidedly advantageous. In close-in older communities of the Church the membership of the Sunday School is apt to be largely adult. In the newly established wards, especially where many new homes have been built, drawing to them young families, the attendance is likely to be largely children. In the country and suburban districts the attendance will consist of a balance of children and adults. The location of a school will also have an influence on experience of the membership. Naturally in communities where there are greater advantages musically, especially where there is capable supervision in the public schools, the experience of the group will be more advanced than where opportunity is meager. And as ability is discovered and developed amidst conditions of activity and advantage, it is safe to say that in general we may expect to find ability distributed much in the same way as age and experience; so we may say that the problems of age, ability and experience will be a constant one in almost every school in the Church.

If the projection of our program is

to be successful and if the results are to be what it is possible for them to be, the chorister must have full appreciation of the problem and the means of meeting it. For the chorister who has not thought about it the mere mention of it ought to help him, but he must give it his serious thought and attention if he is to succeed in his school in spite of the difficulties which arise from it.

It is unnecessary to say that our plan of presentation will not be the same under all conditions. We must seek a point of contact so that we may enter the consciousness of our groups in the most effective way. There is no possibility of working with adults in the same way as we would work with children, and vice versa. What is the happy medium? Which group shall receive our first and best attention? Our message is equally important to all, so how shall we proceed to obtain entrance into the lives of all? These are questions vital to our success, if our "teaching" is to be more than casual, perfunctory routine.

The chorister may well take advantage of every avenue that will give him an acquaintance with the make-up of his school. During the week he might look in on the activities of the other auxiliary organizations so as to discover where unusual ability and experience may be found. He could well afford to visit the classes quietly to learn of the individual capacity of the members of his school. There are strong leaders in all groups and if these can be interested and won over the problem of that group is solved in great measure. By individual contact he may ascertain the likes and dislikes, etc., of the members of the school. There

are many ways in which a chorister can inform himself of the ages, ability and experience of his singers.

Having acquainted himself with the conditions of his group let him then study the material which he is to teach. He must realize what songs will be more successful under each condition. There are many songs that ought to be taught. How can they be introduced and developed successfully with all groups? How can the mature song be presented to and taught to the children? How can the simpler song of childhood be presented so that it will have dignity and appeal to the adults? These are constant questions which the chorister must solve if he is to be in the real sense a teacher, and if his teaching is to be of permanent value in the lives of the members of the school.

Discussion:

Is the chorister, the organist, a teacher? Prove your assertion. What difficulties does he encounter in his "class" that are not met elsewhere? Is the problem of age a help or a hindrance in the successful learning of a song? What of ability, of experience?

Is every song sung in your school equally well sung? If not, why not? What has this taught you about songs and presentation?

Are you satisfied with the singing in your school?

Would a thorough working-out of the problems presented in this lesson improve it? How? Why?

Can you suggest six songs under each head that would offer you a real problem in presentation from the standpoint of age, of ability, and of experience in your school?





Teacher-Training

General Board Committee:

J. Percy Goddard, Chairman;
James L. Barker and A. Hamer Reiser

FEBRUARY LESSONS FOR TRAINEES

First Sunday, February 5, 1933

The Lecture

Text: Dr. Adam S. Bennion, *Principles of Teaching*, pp. 28, 29.

Objective: As an auxiliary, the lecture method rightly used may render a distinct service.

Summary: Lecturing, even when the best, should not be used as a general method of teaching because, since we learn only through self-activity, the one, the teacher, is developed at the expense of the many, the class, for it is merely passive.

Lecturing and story-telling, however, have a vital place in teaching. Jesus used both. The Savior used the story and the lecture to convey to his hearers that which otherwise could not be given them.

That which is vital, interesting, etc., which may not be had in books or may not be contributed by members of the class in three minute talks, may be given by the teacher. His contribution however will usually not be one long lecture, but frequently only a pertinent fact or incident in one or two brief

sentences, never more than two or three minutes in the midst of a class discussion. Because of added interesting new material, it may then contribute much more than it detracts from the self-activity of the class. In classes below the age of twelve, comment and story may occupy a more prominent place, but even then, they should not crowd out the self-activity of the pupil.

Sometimes it is well for the teacher to point out the significance of events or to make an emotional appeal. Such a stimulating appeal is the purpose of the teacher's minute in scout work. Carefully prepared, the lecture "minute" may be very effective. There is little to justify the lecture hour, it can only result in no real activity on the part of the student, and is frequently the acknowledgment of the teacher's defeat—he has already tried to secure activity on the part of the class, in and out of Sunday School, without success, and is now content to do all the work perhaps in noisy confusion.

It may be that the background needs to be presented for a discussion. If it is possible for the teacher to assign it for a three minute talk, the students will be active, and will learn by doing. And the class is for them; the class is not there for the teacher. He may

"While we are busy teaching the lesson, we often do not realize that what we are saying or not saying, doing or not doing about the conduct of the pupils is teaching them far more effectively than anything we are saying about the lesson. I have seen pupils learning irreverence, lack of consideration of others, discourtesy, lack of respect for the church, inability to tolerate the plans or religious ideas of others far more often than I have seen them learning the more positive things."—Blanch Carrier, in "How Shall I Learn to Teach Religion."

well supplement their discussion, however, in the teacher's minute during the class or at the end of the discussion.

The teacher's minute needs to be thoroughly prepared. Some one has said that he could talk an hour without much preparation, but to talk five minutes required long and thoughtful effort. Neither the assigning of three minute talks or the use of story and comment relieve the teacher of careful previous study and organization of material. There is no substitute for work and most partial failures are due to the lack of it.

Suggestions for presentation: Assign a three minute discussion to three or more members on the advantages, limitations, etc., of the lecture method not treated or insufficiently developed in the text.

Using a lesson already considered in the class, assign various divisions of the lesson to members or small groups to determine (a) what supplementary material is desirable and (b) whether it will be best presented by a student or by the teacher and (c) how it may be introduced into the discussion.

Let the teacher decide if he will lecture to the class; and, if so, to what extent and where and how he will introduce his observations and for what purpose.

Let the class criticize (constructively) their own and the teacher's efforts.

Second Sunday, February 12, 1933

The Review

Text: Dr. Adam S. Bennion, *Principles of Teaching*, pp. 40, 41.

Objective: To review properly requires the most complete and thorough mastery of the subject.

Summary: A good review indicates relative value of facts, clarifies, organizes, and connects up with what precedes and follows.

The establishing of connections (relationships), organization, and repetition are great aids to memory.

The evaluation and determination of the main facts permit the grouping of the less important facts around them; and the establishing of connections between the major and minor facts and the consequent increased comprehension aid retention.

The establishing of new connections not only helps retention, but facilitates use in other life situations.

The power to review well is evidence of a thorough mastery of the subject.

Reviews should be frequent: by means of (a) discussion, (b) written statement, (c) three minute talks.

The review by means of discussion or in writing permits of correcting errors and supplementing the instruction already given. The review in writing and by means of three minute talks gives training in the selection and organization of facts and in oral and written composition. All reviews are a means of testing the teaching and securing data for improvement in the teacher's technique.

Suggestions for presentation: Review the subjects in teacher-training already presented by means of discussion, written statement and three minute talks. Make assignments to individual or groups or to the class. After reviews have been made, try to decide if they have been profitable and why or why not.

Third Sunday, February 19, 1933

Motivation—The Assignment

Text: Dr. Adam S. Bennion, *Principles of Teaching*, Lesson XII, p. 33.

References: Earhart, *Types of Teaching*, pp. 80-92 and pp. 192-219; Parker, *Methods of Teaching in High Schools*, pp. 391-411; Betts, *The Recitation*, ch. 5.

Objective: If the class can be led to share responsibility in making the assignment, student preparation and activity are assured.

Summary: The purpose of the assignment is to secure self-activity on

the part of the student in the preparation and presentation of the lesson. The assignment may fail of its purpose because—

a. It is indefinite or refers only to pages to be read. There is no challenge to the intelligence in the solution of a problem.

b. A problem has been assigned, but the student does not know how to proceed towards its solution, where to go for sources of information, how to use them when found, etc.

c. The assignment has not caused the student to want to know something about the lesson.

d. The student knows that no matter how much he knows about the lesson, he will have no opportunity to discuss it: the teacher has a poor opinion of the abilities of his class and does all the talking anyway.

e. The student has had no part in the making of the assignment. Important steps in overcoming these difficulties:

a. The teacher will make a thorough preparation of the lesson well in advance of the time to assign it to the class.

b. He will have a vivid bird's eye view of the main points or problems of the lesson and see clearly how their solution will develop the aim (objective).

c. He will explain any difficult terms and give any help needful in attacking the lesson.

d. He will state the problem clearly and give some indication of possible contradictory solutions.

e. During the discussion of the previous lesson he will lead up to the problem, create interest and lead the class to make its own assignment—

the assignment he wants them to prepare.

f. Before giving any assignment to be prepared outside of class, he will prepare with the class, stimulating and guiding their efforts, enough assignments for them to know how to study, how to proceed in the solution of a problem, how to organize and present the results of their work to the class.

g. Appearing to do little or nothing, he will by suggestion, and a multitude of important, though almost unnoticed, tactful activities, maintain the interest of the class in the preparation and discussion of their own assignments.

Suggestions for presentation: Divide the class into three groups or select three or four groups of three each from the class. Agree upon a lesson and an objective for it. Let each group prepare an assignment of the lesson (with or without a preliminary discussion of part of some other lesson). Let the groups then draw to see which group shall present its assignment to the class first. Then let the representative of a group remain in another room or in the hall until his turn arrives to present its assignment. After all the assignments have been presented, let the class offer constructive criticism of each giving specific reasons in all cases for approval or disapproval of particular features.

Let the class decide how the group leaders and groups shall be chosen, and with a minimum of suggestion determine all details.

Fourth Sunday, February 26, 1933

No lesson. Left open to provide opportunity for catching up with lesson lost on account of conference.

THE universal joy of Christmas is certainly wonderful. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this world-wide, this undying remembrance. You cannot cut Christmas out of the calendar, nor out of the heart of the world.—Anon.

Union Meeting

THE PROBLEM OF DISCIPLINE

We do not ask you to accept the principles set forth here as established; we ask you to test them for yourself and thereby discover whether they are valid and useful.

What is discipline? The word "discipline" is given many different shades of meaning. However, the following expresses the idea we desire to hold up for examination:

Discipline: "A course of exercise or practice in order to bring and keep under control and to qualify for harmonious action."

The words in italics express well the purpose of disciplinary measures in which the Sunday School teacher is interested.

When the problem of discipline is viewed in the light of this purpose, teachers of all departments, from the Kindergarten to the Gospel Doctrine, will realize that in some measure, it is common to them all.

In the *Gospel Doctrine Department* the problem of discipline may not arise in the form of some overt act of disorder with which teachers of children's and young people's classes are familiar, but may arise in the form of expressions of opinionated people who demand the right to express themselves as often as they can get or take the floor.

The teacher of a Gospel Doctrine Class, who faces this situation has as real and difficult a problem of discipline as that met by any teacher and one which should be attacked with determination and courage. Such a situation, if not diplomatically handled, can easily divert the course of the best planned lesson and defeat the teacher's purpose. Too often a class is carried off "on a tangent," gets nowhere, and the teacher and

the members feel that time and effort have been wasted.

All the way from this type of situation to the familiar case of the unruly boy, who seems to take delight in pinching, striking and annoying his neighbors, we have problems of discipline. All such situations have one common element; they destroy the teacher's control and defeat harmonious and effective class action toward the goal the teacher has in mind.

How can such situations be best controlled?

At the outset the mistake must not be made of assuming that all people are alike and can be controlled by the application of one general rule.

The fact is people are so different. They act from such a wide variety of motives. They respond to so many different appeals.

However, teachers are safe in beginning their procedure toward solving their discipline problems by acting upon one general principle: *Get the facts of each case!*

Almost invariably the facts, interpreted with wisdom suggest the best treatment.

Obviously it is impossible in this article to treat exhaustively, or even to give a catalog of the variety of factors which produce problems of discipline. All that can be done is to suggest a few fundamental, more or less commonplace situations and principles and leave the rest to the teacher's observation and study, and to amplification in Union Meeting.

Types of Problems of Discipline

The passive type: There is the listless, dreamy, inattentive child, who does not cooperate, who has nothing to offer, who seems to absorb nothing, and who remains passive

throughout all your efforts to arouse him. Because he is not definitely troublesome, and teachers are so pre-occupied with a myriad of other things, such a child is often allowed to pass through the course unchanged by it. Nevertheless, this situation involves an element of discipline because such a child's mind is not within the teacher's control and is contributing nothing to the harmonious action of the group.

The case of such a child should be approached open-mindedly, with the view of getting the facts.

Perhaps, the child is not well. He may be hard of hearing. He may be worried.

Perhaps he is not mentally alert.

Perhaps he is mentally so superior that what you offer his classmates, bores him, because it is beneath his mental level and though he is well mannered and remains quiet, he is not interested in what you are doing or saying, but has allowed his active mind to escape into a day dream or on an excursion far away.

What are the facts?

Get them first of all. Then carry them to Union Meeting and discuss them with your fellow teachers under the leadership of the stake supervisor.

Another type: The familiar case of the rowdy, the active troublemaker, the noisy pugilist, repeatedly guilty of assault and battery.

Again, *what are the facts?*

Too much energy and exuberance? How can it best be used to a constructive purpose?

Or is it a case of *inferiority complex* and the victim is simply trying to "get a hand" by "showing off" to prove to himself and his fellows that "he is somebody," because he can "get the teacher's goat" and "get away with it?"

When you have the facts, can you suggest to this person, some constructive way in harmony with your purpose, in which he can prove his

worth and win the esteem of his fellows? That is really what he wants.

Other cases: The "wise-cracking" asker of impertinent questions; the fellow who is always "throwing the monkey wrench into your teaching machinery;" or the opinionated person who has so much to say and who leads the discussion off on a tangent.

Again what are the facts?

Are these simply more mature cases of "inferiority complex," the victims of which use these methods to build up their egos?

A Key: Frequently, the best way to help people who are trying to build up their own egos is to help them to forget themselves by losing themselves in the service of others.

Often when this treatment is applied the patient comes to and discovers a new meaning in "he that loseth his life for my sake shall find it." (Matt. 10:39.)

Excellent Codes: Attempts have been made at various times to formulate a set of principles to help teachers solve problems of discipline. A fundamental principle of these is the principle of fair play and good sportsmanship. One of these codes is published in the Sunday School Handbook.

This is another way of stressing the importance of bringing pupils, who need disciplining, to forget themselves and to think of the welfare of the group. Never condemn disorder on the ground of offense to the teacher.

Frequently the wilfully disorderly person is suffering from a form of self-consciousness which makes him awkward. He has not caught the swing of the group or the spirit of the class. He is a discordant element. By helping him to forget himself you help him subconsciously to tune in on the general harmony and to work with the team. When he discovers that the fans despise the "grand stander" and his team-mates resent his "playing to the galleries" and not giving his strength to the

team, he becomes a good sport and peace prevails.

Suggestions for Exercises

Are made in the text. Find the facts about your problems of discipline; take them to Union Meeting

and discuss solutions with your fellow teachers and stake supervisors.

References:

Piloting Modern Youth (Sadler).
Normal Youth (Thom).
Child Psychology (Morgan).
Sunday School Handbook.



General Board Committee: Bishop David A. Smith, Chairman;
Robert L. Judd and Charles J. Ross

LESSONS FOR 1933

Where numbers and facilities will permit, Sunday School classes for all departments should be organized in the missions the same as in the organized stakes. The students' leaflets will be issued quarterly for each department, except the Kindergarten, at the low cost of twenty-five cents for the whole year. These should be purchased immediately in order to be prepared for the January sessions. Address Sunday School Lessons, 47 East South Temple Street, Salt Lake City, Utah. Be careful to designate the department for which the quarterlies are desired. The teachers' outlines and helps will be printed, as usual, two months in advance, in *The Instructor*.

In branches where it is found impractical to conduct more than three departments, it is suggested that the Mission President, or Superintendent under his direction, make a careful examination of the topics to be considered in the various departments, as published in the November issue of *The Instructor*, and then designate the courses to be pursued, making sure that the work is uniform throughout the mission. The General Board should be notified of the courses decided upon.

From the California Mission

According to a report received from Elder George W. Tolley of

Gridley, California, the Sunday Schools of the Sacramento-Gridley District, No. 2, are growing in strength and numbers. The recent conference of the district was unique in that the superintendency of the school organized twenty-five years ago were on the stand, viz: George W. Tolley, Superintendent, A. A. Bramwell, and O. T. Shirley, assistants. Also, the six men who had served as branch presidents since the organization, twenty-five years ago, were there all actively engaged in the work, the personnel in the order of their service being George Cole, Geo. W. Tolley, J. T. Neilsen, Sr., Joseph Davis, E. O. Clark and James Pryde, incumbent.

The interest displayed in all of the conference meetings was encouraging to the Sunday School District Board members as well as to the individual branches. The morning service was devoted to exercises, beautifully rendered, by departments of the Gridley School under the direction of Superintendent R. P. Green.

A Youthful Organist

The organist of the Bay Ridge Branch of the New York District Sunday Schools, is Master Gerhardt Goeckeritz, only eleven years of age. This young man is doing good work under the direction of Willy Reske who has furnished so many of our preludes and postludes.



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

MESSAGE OF THE DOCTRINE AND COVENANTS

LESSONS FOR FEBRUARY

First Sunday, February 5, 1933

Lesson 5. Witnesses to the Doctrine and Covenants

Texts: *Doctrine and Covenants*; Quarterly, Lesson No. 5.

Objective: To show that the *Doctrine and Covenants* is supported by competent witnesses.

Thus far in the literature of the Church, little emphasis has been placed upon the matter of witnesses to the *Doctrine and Covenants*, especially in comparison with the widespread treatment accorded to the witnesses to the *Book of Mormon*. In the latter case, the witnesses received their testimonies under most extraordinary circumstances, whereas the conditions under which the *Doctrine and Covenants* witnesses received theirs were seemingly much less impressive.

The manner of receiving a testimony, however, is of little import in comparison with the degree of its genuineness. Every Latter-day Saint knows that miracles and super-human happenings are not essential to testimony. From this point of view, the testimonies of the witnesses to the *Doctrine and Covenants* are not only unimpeachable but are equal in importance and fidelity to testimonies received under seemingly more miraculous conditions.

Suggestions for discussion:

1. By what means did the Twelve Apostles know that the *Doctrine and Covenants* is true?
2. Are super-human happenings essential to testimony?
3. Cite testimonies received in both miraculous and or-

dinary ways.

4. In what way is the entire *Doctrine and Covenants* a life-testimony of the Prophet?
5. Discuss the Lord's testimony.

Second Sunday, February 12, 1933

Lesson 6. Historical Highlights

Texts: *Doctrine and Covenants*; Quarterly, No. 6.

Objective: To acquaint the student with the outstanding events of early Church history.

The message of the *Doctrine and Covenants* can be most readily understood in a historical background. Indeed, without such a setting many of the revelations become more or less meaningless. Consider, for example, the circumstances which immediately preceded the receipt of the revelation relating to the location of Zion. In the early summer of 1831, the Prophet and a few of his brethren left Kirtland for western Missouri, a distance of nearly one thousand miles. The last 250 miles of the distance, from St. Louis to Independence, was made on foot. When the brethren reached the end of their journey, tired and foot-worn, they were not well impressed with the country or the people who lived there. More or less in despair they called aloud to the Lord: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will the temple stand, unto which all nations will come in the last days?"

It is readily apparent that if Joseph, as a man, had anything to do with the location of Zion, he would not have placed it in

western Missouri, but when the answer of the Lord came (Section 57) that it was to be established where the brethren stood, Joseph readily accepted it as the will of God.

Teachers and pupils are urged to become thoroughly familiar with the highlights of Church History, also the geographical

CONCERT RECITATION

Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants

We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

locations with which they are connected. By so doing the necessary foundation will be laid for future lessons. A map showing the principal routes of Church travel is presented in the first "Quarterly" of this year's course. Lesson VI.

For further information concerning the early history of the Church, reference may be made to *Essentials in Church History* (Smith) or *One Hundred Years of Mormonism*. (Evans.)

Suggestions for discussion:

1. Trace the principal routes of travel followed by the Church from Fayette to Nauvoo.
2. Give the approximate distances between the following places: Palmyra and Harmony; Fayette and Kirtland; Kirtland and Independence; Independence and Far West; Far West and Nauvoo.
3. Give the outstanding events which took place at: Palmyra, Harmony, Fayette, Kirtland, Independence, Far West, Nauvoo.

Third Sunday, February 19, 1933

Lesson 7. Ask and Ye Shall Receive

Texts: *Doctrine and Covenants*; Quarterly, Lesson No. 7.

Objective: To show that asking in faith makes it possible for God to give.

Two points appear to be outstanding in this lesson: (1) That the conditions upon which God promises to answer prayers are as exacting and unchangeable as any of the other laws of the universe, and (2) that when these conditions are complied with the results are invariable.

The Latter-day Saints should come to learn that the promises of God are not merely verbal announcements, subject to change at the will of the Giver, but that they are the expression of actual conditions which must be met if the desired results are to be obtained. On the other hand, failure to comply with requisite conditions is also invariable in its results.

It is equally important for members of the Church to understand that the promises of God, when complied with, are as invariable as the laws of gravity, of light, of heat, or of electricity. Thus, compliance with God's laws is always assured of success. There are no exceptions to the promises of the Lord.

The *Doctrine and Covenants* is an unimpeachable witness to the truth of these facts.

Suggestions for discussion:

1. Show that laws operate without exceptions; the invariability of law.
2. Compare the strictness of God's require-

ment (James 1:5-7) with the requirements of various physical laws—gravity, heat, growth.

3. The assurance of reward is the strongest possible stimulus to good deeds.

Fourth Sunday, February 26, 1933

Lesson 8. God the Father of Men

Texts: *Doctrine and Covenants*; Quarterly, Lesson No. 8.

Objectives: To show that God is the actual father of men.

The statement has truly been made that men, of themselves, cannot find God. Whenever men are left alone, they not only confound the nature of God's person, but they lose sight of the true relationship between him and them. This is well illustrated by the attitude of sectarian Christianity, in which Deity is not only regarded as an indescribable substance permeating the universe, but as possessing characteristics foreign to paternal justice and love.

It was thus necessary that God should be re-revealed, hence his visitations to Joseph Smith. Man is now known as the actual child of God, in his personal image, possessing the same racial characteristics, and capable, eventually, of approaching his state of perfection. This conception is transcendent of all others; it is one of the messages of the *Doctrine and Covenants*.

Suggestions for discussion:

1. Prove from the Jewish scripture that Jesus ascended into heaven with a personal body.
2. Relate the circumstances surrounding the three visitations of the Master to Joseph Smith.
3. Why was it necessary that God should revisit the earth?
4. Compare the outlook of man as the offspring of God with the sectarian concept.





Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice Chairman; Henry H. Rolapp, Charles H.
Hart and Charles J. Ross

CONCERT RECITATION

(Doctrine and Covenants, section 130, verses 18 and 19. See cover of this issue.)

LESSONS FOR FEBRUARY, 1933

First Sunday, February 5, 1933

Lesson 6. Missionary Qualifications—Knowledge

Text: Doc. and Cov. 88:78-80, Sunday School Lessons No. 6.

Supplementary References: Doc. and Cov. 38:40; 93:24; 28-30, 36; 130:18-21; 131:6; Colossians 2:8; I Tim. 6:20; II Tim. 3:7.

Objective: The Scriptures contain the recorded knowledge concerning God; to convey that knowledge requires mastery of the Scriptures.

Enrichment material: A man who dedicates his life to knowledge becomes habituated to pleasure which carries with it no reproach.—*Sidney Smith.*

Organization of Material:

I. The Missionary's calling.

a. To teach men concerning God.

b. To teach how to come to Him.

II. His Sources of Knowledge.

a. God.

To be approached through the prayer of faith.

b. The Scriptures.

To be searched and understood.

III. The Importance of Thorough Knowledge.

a. To the teacher himself.

An aid to confidence and faith.

b. Effect upon others.

Commands respect and attention.

The members of this class should be led to sense that they go out as teachers; that they are, in the eyes of those whom they approach, self-invited; that they profess to be bearers of a message. They must see that in order to command the attention of others, and win respect to the cause they represent, they must have a clear knowledge as to what their message is. To fail in this is inexcusable. Having a distinct knowledge of the message, their next business is to lead men to accept that message. This requires ability to fortify their declarations; to show authority and reason for them. The wider the scope of knowledge, the greater the potential power of the teacher. The absolute essentials are a knowledge of the message; an unwavering testimony of its truth. These are aided by a knowledge of the revelations of God to man in all ages of the world and by knowledge of the history and achievements of mankind.

Second Sunday, February 12, 1933

Lesson 7. Missionary Qualifications— Humility

Text: Doc. and Cov. 101:42; Sunday School Lessons, No. 7.

Supplementary References: Matt. 18:1-4; 20:26-28; Mark 9:33-37; Luke 9:46-48; II Nephi 9:42-43; Mosiah 4:11; Helaman 3:33-35; Doc. and Cov. 12:8; 29:1, 2; 54:3; 67:10; 112:10; 136:33.

Objective: "Blessed are the meek: for they shall inherit the earth."

Organization of Material:

- I. What is Humility.
 - a. Definition.
 - b. Contrast with fear.
 - c. Its compatibility with self-respect.
- II. Strength as contrasted with weakness.
 - a. The conscious strength of Jesus.
 - Illustrations.
 - b. His Humility.
 - Illustrations.
- III. Humility contrasted with arrogance.
 - a. In their effect upon the individual.
 - b. In their effect upon one's influence with others.

Enrichment material: "Humility," said Confucius, "is the foundation of all virtues." That is because without humility one is not in a position to see human values.

A story is told of President Brigham Young to this effect: Something had gone wrong with him, which evidently demanded that he humble himself. In his room he struggled with himself. At one stage of the struggle some one on the outside heard him say—"Down on your knees, Brigham! Down on your knees!"

There is a weakness which comes from a consciousness of wasted opportunity and neglect to prepare. It

inspires fear. There is a weakness which comes from lack of assurance in the strength of one's cause. Neither is humility. There is a conception of the importance of one's calling and the magnitude of its demands. This with a conviction of its worth and a sense of inadequacy to meet its demands, approaches the true spirit of humility. It is characterized by a determination to discharge one's obligation and to seek aid wherever available. Humility is wholly compatible with a decent self-respect and a sense of the majesty and dignity of one's calling. It should inspire to one's highest endeavor. A pretended humility should never be allowed as a shield to unwillingness to face one's task and assume one's full responsibility.

Third Sunday, February 19, 1933

Lesson 8. The Message—God Has Spoken

Texts: Pearl of Great Price. Extracts from the History of Joseph Smith; Sunday School Lessons, No. 8.

Supplementary references: I Cor. 9:16; Doc. and Cov. 88:81; Matt. 13:24-30; Gal. 1:6-9; James 1:5-7.

Objective: To receive the direct word of God is to know the truth.

Organization of material:

1. The essence of the message of Mormonism to the world.
 - a. Joseph Smith's prayer.
 1. What induced it.
 2. The immediate results.
 3. What it means to mankind.
2. Prior knowledge of the world concerning God.
 - a. Source of such knowledge.
 - b. Loss of it.
 - c. Need for a renewal.

As a means of further impressing upon members of the class the importance of this message, read and analyze Doc. and Cov. 1:1-5. God's revelation of Himself to Joseph

Smith is the central fact of Mormonism. Out of this circumstance all else has come. Without it there had been no new church organization and no message to bear. Assuming its truth, it is the most important fact of modern times, and the fact of the greatest importance to mankind. Its importance furnishes the reason for our carrying it to the world.

If time permits and if the occasion is ripe for such a thing, the teacher might read aloud to the class Joseph Smith's statement of the "first vision." It is a great classic, whether looked at from the religious or the literary point of view—simple, straightforward, condensed.

Note: This class is intended exclusively for young people who have been selected by the Bishop and endorsed by the Stake President as members. It is a preparatory course of one year for prospective missionaries. It is necessarily a small group, augmented by a few wise and efficient Seventies to direct their work. Any other diversion of this course to another purpose will frustrate the desire of the General Authorities for the education of prospective missionaries.

Fourth Sunday, February 26, 1933
Open Sunday

To provide for Quarterly Conference.





Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; James L. Barker,
Vice Chairman; and Horace H. Cummings

An Epoch in Church History

LESSONS FOR FEBRUARY

Course C—Ages 18, 19 and 20

First Sunday, February 5, 1933

(Note: The teacher may find not a little help for the lessons in this number, if he will look over the material in the Church History Department in the *Instructor* for July, August, and September.)

Lesson 6. The Prophet Goes West.

Text: Quarterly. Lesson 6.

References: If the teacher is not already familiar with the history of this period, he should read a condensed account of the events covered in the lesson. This can be done through such books as: *One Hundred Years of Mormonism*, Evans, pages 121-252, omitting chapters 2, 4, 5, and 7; *The Heart of Mormonism*, Evans, pages 104-156.

Lesson Aim: It must be kept in mind by the teacher that this lesson, as well as previous lessons are preliminary to the main theme of this course—the situation growing out of the Prophet's death in 1844. This is true also of the next four lessons.

The main purpose of all these lessons, then,—ten in number—is to build up in the minds of the class an idea of what the death of their leader meant to the Latter-day Saints of the year 1844. Naturally emphasis must be placed on the Prophet and his seership, because that was the aspect of his character which had the great-

est significance to this world movement.

Suggested Outline:

- I. The Lamanite mission organized.
 - a. Names of the missionaries.
 - b. Their work in Ohio.
- II. Removal of the Church to Ohio.
 - a. Preparatory work there.
 - b. Nature of that work.
- III. Growth of the Church during this period.
 - a. Quorums organized.
 1. First Presidency.
 2. Apostles.
 3. Seventy.
 4. High Council.
 - b. Missions.
 1. Canada.
 2. England.
 3. States.
 - c. Preparation of missionaries.
 1. Need for preparation.
 2. Erection of House of the Lord.
- IV. Apostasy from the Church.
 - a. Causes.
 - b. Names and number.
 - c. Effect on Church.
 - d. Rise of new men.

Concert Recitation: I, the Lord, will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance.—*Doc. and Cov.*, 18:44.

Second Sunday, February 12, 1933

Lesson 7. The Prophet Lays the Foundation of Zion.

Text: Quarterly. Lesson 7.

References: Here, too, it will be helpful for the teacher to read some

brief summary of the period covered in this period, as, for instance, *Essentials of Church History*, Smith, chapters 24, 25, 26; *One Hundred Years of Mormonism*, Evans, 211-83; *The Heart of Mormonism*, Evans, chapters 33-44, inclusive.

Objective: To prepare for the unfoldment of the situation in which the "Mormon" people found themselves on the death of the Prophet. The specific aim of this lesson is to show how even external disaster could not crush the Prophet nor the faith of his people in his divine mission, just as that of the previous lesson showed that internal troubles were unable to do this.

Suggested Outline:

- I. The Lamanite mission again.
 - a. The journey to Missouri.
 - b. Labors there.
 - c. Messenger to the Prophet in Ohio.
- II. Removal of Saints thither.
 - a. The Prophet and leading men.
 - b. The Colesville branch.
 - c. Other Saints.
- III. The expulsion from Jackson county.
 - a. Details of the expulsion.
 - b. Refugees in Clay county.
- IV. Caldwell and Daviess counties.
 - a. New counties created by legislature.
 - b. Removal of Saints there.
 - c. The expulsion from the State.
 - (1) Occasion of. (2) Executive orders. (3) Refugees in Illinois.

Suggestion: It might be well to assign to one of the class the incident that occurred in Liberty Jail (*History of the Church*, Vol. III, 208, footnote). The incident is told in the references given above from Smith and Evans.

Concert Recitation: Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; for great is your reward in heaven.—Matthew 5:11, 12.

Third Sunday, February 19, 1933

Lesson 8. Recuperative Power of Mormonism

Text: Quarterly. Lesson 8.

References: As already suggested, the teacher will be greatly benefited by first going over some brief narration of the events of this period—which may be found in any one of the following works: *Essentials of Church History*, Smith, chapters 27-32; *One Hundred Years of Mormonism*, Evans, pages 284-310; *The Heart of Mormonism*, Evans, chapters 44-51, inclusive.

Objective: Here, too, the main objective is to awaken and sustain an interest in the Prophet, with a view to showing the need "Mormonism" appears to have had for his presence. Specifically the aim of the lesson is to show that there was something present in the movement that could not be destroyed.

Suggested Outline:

- I. A strange thing about the Prophet.
 - a. That people should believe in him under the circumstances.
 - b. That the cause should be so recuperative.
- II. Settlement of Commerce.
 - a. Location.
 - b. Conditions under which settlement made.
 - c. A day of God's power.
- III. Growth of Nauvoo.
 - a. Laying out the town.
 - b. Securing the charter.
 - c. The Nauvoo Legion.
- IV. Development of the Prophet.
 - a. His status in Illinois.
 - b. Development of doctrine.
- V. Missionary activity.
 - a. In England.
 - b. In the Holy Land.
 - c. Results.

Suggestions: Since the space allowed in the lesson statement will not permit of many details, it may be necessary, in order to create interest,

for the teacher to make special assignments to members of the class. This should be done, however, in time for the pupils to make sufficient preparation. For instance: One topic might be the city itself; another, the day of God's power as related by the late President Woodruff (*Wilford Woodruff*, Cowley, pages 104-6); the attempt to take Joseph over the border into Missouri. The references to these are included in those

cited above. Care should of course be taken to see that the persons to whom assignments have been made have access to the necessary books.

Concert Recitation: Upon this rock I will build my Church, and the gates of hell shall not prevail against it.—Matthew 16:18.

Fourth Sunday, February 26, 1933

Open Sunday

To provide for Quarterly Conference.

Solitary Salvation

No, you can not set out to save yourself alone, and hope to obtain full salvation!

Along the pathway that leads upward to joy on earth and glory in heaven you must travel hand in hand with your brother. You must hold him fast, that he be not carried away by the dark forces that tread the descending path. You must assist your brother and take him along with you, to ensure your own salvation.

Did you help your brother as you helped yourself? Your answer to that question will determine your worthiness to dwell in the presence of the Lord. Your failure in that one duty will close the higher gates against you.

You are not happy on earth if you are alone. You will not be happy in heaven if alone. The distress of loved ones, of suffering brethren and sisters, will tear at your heart, and impel you to labor for their salvation. That is, if you are truly growing in the likeness of your Heavenly Father. Heaven will be less than it may be, here or hereafter, until all shall be moving upward. Solitary salvation is incomplete achievement.

The plan of salvation is for all. Have you thought of that? The Lord would save all His children. Every wayward child, every lost soul, will diminish the full joy of the Creator. Would God be happy in heaven, alone? You can answer that question.

Don't set out to save yourself, alone. You will fail. Don't forget that the exceeding great joy of helping another upward is as great as that of your own attainment.

The apostle of old said, "Of one blood hath God made all men." That saying is as a light to guide us into the pleasant places of the Lord.—John A. Widtsoe in *Millennial Star*.



The Messages of the NEW TESTAMENT

**Glory
to God
in the
highest
and on
earth
peace
good
will
toward
men**

General Board Committee:

Milton Bennion, Chairman;

T. Albert Hooper, Vice Chairman

CONCERT RECITATION FOR MONTH

(Hebrews 1:8, 9)

"But unto the Son he saith, Thy throne,
O God, is for ever and ever: a sceptre of
righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness, and
hated iniquity; therefore God even thy God,
hath anointed thee with the oil of gladness
above thy fellows."

First Sunday, February 5, 1933

Lesson 6. The Holy Ghost, the Comforter

LESSONS FOR FEBRUARY, 1933

Course B—Ages 15, 16 and 17

Suggestions for Two-and-One-Half- Minute Talks

I

What the Holy Ghost may do for us:
Remind us of our religious duties.
Help us to overcome our weak-
nesses.

Give us courage to speak the truth
and do the right.

Lead us into all truth.

Give us spiritual joys that far ex-
ceed all passing pleasures.

II

The First Great Commandment:

Recite Matt. 22:37, beginning,
"Thou shalt love the Lord thy
God with all thy heart, and with
all thy soul and with all thy
mind."

Love of truth and right.

Desire to extend our knowledge
of truth and to increase our
wisdom to discern the right.

Courage to defend truth and
right.

Interest in promoting the high-
est good of fellowmen.

Text: Pupils' Quarterly Bulletin.

Objective: To make clear the of-
fice of the Holy Ghost as Comforter,
enlightener, and source of moral and
spiritual power.

Other Sources of Information:
Talmage, J. E.—"Jesus the Christ,"
pages 603-609; 702-709; Kent, C. F.
—"The Work and Teachings of the
Apostles," pages 21-34; Gore and
others—"A New Commentary on
Holy Scriptures, Commentary on
Basal Readings," any good history of
the Latter-day Saint Church and
biographies of church leaders.

Suggested Outline:

1. What is the distinctive function
of the Holy Ghost as a mem-
ber of the Godhead? (See Basal
Readings.)
2. (a) Why is the Holy Ghost
conferred upon church
members?
(b) What responsibility on
their part does this involve?
3. (a) Of what benefit may the
Holy Ghost be to those
who cultivate its powers?
(b) Give examples of historic

characters who have been thus benefited.

- (c) Give examples of living testimonies that have seemed to you important.
4. By what means may a young person today cultivate the powers of the Spirit?

Supplementary Thought: Illustrations of the powers of the Spirit in the work of the great religious leaders may be drawn from the Ancient Hebrew prophets. (By way of review Nathan, Elijah and others of the Old Testament and John the Baptist.) Abundant illustrations may also be found in the Book of Mormon, the Pearl of Great Price; modern church history and biography. Personal experiences and testimonies of teachers or other persons known to pupils are of great value, provided they have real significance as contributory to realizing the objective of this lesson.

Appeal must be made to faith; faith in the substantial and helpful powers of the Holy Ghost, and of the possibility of its being available to those that seek it in the spirit of reverence, humility and desire to be of service to fellowmen. The powers of the Spirit may not properly be sought for selfish purposes, nor should there be appeal to the irrational and sensational in the effort to develop faith. (Acts 8:18-23.)

Second Sunday, February 12, 1933

Lesson 7. The Messengers of Jesus—The Chosen Twelve. The Seventy

Text: Pupils' Quarterly bulletin.

Objective: To show how men are called and instructed to carry on the work of the Master.

Other Sources of Information: Talmage, J. E.—"Jesus the Christ," Chapter 16, 21; Kent, C. F.—"The Life and Teachings of Jesus," pages 108-121; Gore and others—"A New Commentary on Holy Scripture. Commentary on Basal Readings;"

Phelps, Wm. Lyon—"Human Nature and the Gospel," chapters 7 and 8; Matthews, Shailer—"A History of New Testament Times in Palestine," chapter 14.

Suggested Outline:

1. (a) What are the essential characteristics of the office of an apostle of Jesus Christ?
- (b) Why is the Church of Christ always in need of apostles?
2. What officers in the church other than the twelve are charged with the responsibility of preaching the gospel to the world?
3. (a) What powers did Jesus confer upon his chosen messengers?
- (b) What was the nature of the charge he gave them?
- (c) With what success did they meet?
4. What in our time is comparable to the work of the ancient messengers of Jesus?
5. What part in this work may be available to a youth of today?

Supplementary Thoughts: The lesson materials given in the pupil's outlines may well be supplemented by information concerning the religious sects and parties in Palestine in the time of the ancient apostles. Teachers should be familiar with the doctrines and practices of the Pharisees, the Sadducees, and the Essenes. This information in brief may be had from any good encyclopædia, especially from a Bible encyclopædia. It was to peoples of these various sects and parties that the apostles had at first to preach. There were, of course, many Jews unattached to these sects and parties. We say parties because the Sadducees were more a political party of the well-to-do and worldly minded Jews than were they a positive religious sect; regarding many of the theological doctrines of the Pharisees they were negative or indiffer-

ent. This may be a reason why Jesus and his messengers more often came in contact and in conflict with the Pharisees. The Essenes were a small religious body; they resembled, in many ways, the monastic orders of the Christian Churches a few centuries after the time of the apostles.

There was among the Jews of the first century much indifference toward religion. This fact, together with the bitter opposition of the more orthodox Jews, very soon led to the preaching of the gospel to the Gentiles.

Maps showing the travels of the apostles and their associates will be very helpful in stimulating interest and understanding.

Third Sunday, February 19, 1933

Lesson 8. The Devotion of the Messengers to the Cause of Christ

Text: Pupil's Quarterly Bulletin.

Objective: To show how the priesthood calls for consecration to its duties and how consecration to worthy causes develops character.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," chapter 7; Talmage, J. E.—"Jesus the Christ," chapters 16 and 21; Kent, C. F.—"The Life and Teachings of Jesus," pages 108-121 and 156-167; Kent, C. F.—"The Work and Teachings of the Apostles," pages 45-54; Gore and others—A new Commentary on Holy Scripture. Commentary on Basal Readings; Phelps, Wm. Lyon—"Human Nature and the Gospel," chapters 7 and 8.

Suggested Outline:

1. (a) What is the relation of *faith to consecration to a cause*?
- (b) How does this apply to the messengers of Jesus?
2. (a) What has the Holy Ghost to do with consecration to the cause of Christ?

(b) Show how the lives of the Ancient Apostles illustrate your answer to (a).

3. How may the principle of faith and the conferring of the Holy Ghost help all church members to consecrate their lives to the work of the Master?
4. Do the principles of the Gospel of Christ apply to life as a whole, or only to one phase of it? Why?
5. Does the principle of consecration to a great cause, or to worthy causes, apply to life as a whole, or only to so-called church activities? Why?

Supplementary Thoughts: This may include further citations from the New Testament; such as, Romans 8:6-13; 12:21; also biographies of men and women great in character and achievement for human welfare furnish an inexhaustible source of illustrative material. For purposes of this lesson first place should be given to New Testament characters. These may be supplemented by characters from the Old Testament, Book of Mormon, Modern Church History, the Reformation, missionary activities of fraternal orders among savages; such as, The Jesuits in North America (Parkman). Further illustrations may be drawn from such characters as Washington, Lincoln, Alice Freeman Palmer, Booker T. Washington, and others of this type. This will emphasize the fact that the principles taught by Jesus apply to life in all of its phases. Jesus was notably the friend of the poor and the oppressed, the benefactor of the afflicted, the defender of human liberty, the friend of all mankind. Thus a truly great statesman, educator, or social worker is contributing to the great cause of Jesus of Nazareth, Savior of mankind.

Fourth Sunday, February 26, 1933

Open Sunday. To enable class to catch up with lessons.



Old Testament

General Board Committee:

Robert L. Judd, Chairman;
Elbert D. Thomas, Vice
Chairman; Mark Austin

LESSONS FOR FEBRUARY, 1933

Ages 12, 13 and 14

First Sunday, February 5, 1933

Lesson 6. Cain and Abel

Text: Sunday School Lesson No.

6. Objective: To teach the fundamental meanings of man's social life here on earth; to show that the social or moral aspects of the Gospel scheme is essential to every day life.

References: Genesis, chapter 4; Pearl of Great Price, Book of Moses, chapter 5.

Suggested Lesson Arrangement:

- I. The Beginnings of Man's economic life. Pastoral and Agricultural conflicts. Note the early beginnings of competition for the land. Nomadic versus stationary homes, etc. Genesis 4:1-2 and 16-20.)
- II. Origin of Sacrifice.
 - a. Symbolical. (The offering of the Firstlings.)
 - b. Votive offering. (An offering made in witness of a Promise Given.)
 - c. Gift. (An offering for the benefit of others or the whole—tithing and Fast Offerings.)
- d. Sacrifice struck as a witness to a

contract. (To witness sacredness of agreement and to emphasize penalty to the breaker of the covenant.)

(Note: The purpose of this section of the lesson is merely to clear up in the minds of the students the conflicting notions which may occur due to the complex use of the word sacrifice, and to emphasize especially the importance of the Great Sacrifice of our Lord and the sacraments related to it. Contrast the sacrifice in fact with the symbols.)

III. The first murder.

IV. The fact of Physical death brought home to the group.

V. The meaning of the punishments put upon Cain.

- a. The curse.
- b. Cain's reaction.
- c. The lesson of the mark put upon Cain. (Note that Cain thought that men would kill him because he had killed a man. God places His disapproval on individual vengeance and private punishment inflicted by individuals. Note

that society has accepted this theory. Murder is a crime against the state. (See Gen. 4: 12-15.)

CONCERT RECITATION

(Genesis 4:9)

"And the Lord said unto Cain, 'Where is Abel thy brother?' And he said, 'I know not: Am I my brother's keeper?'"

- VI. The beginning of music and metal work. (Genesis 4:21-22.)
- VII. The beginning of Blood feud. (Genesis 4:23-24.)
- VIII. The beginning of ordered worship. (Genesis 4:26.)

Lesson Enrichment:

"By faith Abel offered unto God a more excellent sacrifice than Cain." Here we have the first great principle of sacrifice. The value of the offering depends not on the character of the offering, but on the character of the offerer. It is not the sacrifice that determines its acceptability or rejection. It is the man who makes it. To us this seems simple. But to the Ancient Israelite it was a revolutionary thought. To him the efficacy depended on the value of the offering. It took more than one generation to burn this idea into his consciousness. Over and over again Israel had to be taught that mercy and obedience are what make sacrifice acceptable to God. Here then is the very first lesson we get on the essentials of sacrifice. It is quite as applicable in our day and to us as it was to Cain.

"It was probably not the refusal of Cain's sacrifice that caused him to commit the crime of murder. His character was already made before that day. The course that men pursue is not marked all at once. It depends upon their training, their thoughts, their attitude, their yielding to temptation. If iniquity is nursed within, our prayers or offerings are not likely to be of any avail. Sin tends to develop sin. Like every other trait of character, sin is a growth.

"The fact that Cain did not scruple to add a lie to his crime is evidence of a calloused conscience. Thus when the Lord asks Cain, 'Where is Abel thy brother?' he coolly and sullenly replies, 'I know not.' It is this lie that leads us to a better understanding of the further answer, 'Am I my brother's keeper?'"

Then it is that Cain is made aware of God's displeasure, and whosoever disowns, neglects, or disobeys His command must carry the responsibility. He shall be a fugitive and a wanderer in the earth, hid from the face of God. It seems clear from the incident here revealed that God intended from the beginning to make man in a measure responsible for the acts of his fellows. Christ exemplified this principle. It was the motive force that led him to leave his heavenly abode and come to earth.

The aims and teachings of the story may be summarized as follows: (1) God does not regard the form, but the substance of worship. (2) It is the spirit of the worshiper that counts with the Lord. (3) Great

crimes are committed only by men whose characters have been gradually debased. (4) Man is free to act as he chooses. (5) He who repudiates his responsibility as his brother's keeper cannot be accredited as keeping God's commandments. (6) Unconfessed guilt is continuing guilt. (7) God is merciful even to gross sinners.—*Oliver C. Dalby.*

Suggestions for preparation and presentation: This lesson like the one for last Sunday is extremely full and capable of being approached from many angles. Surely no lesson could better present the theory of the necessity of continual teaching. It is a commonplace to say that men learn by experience. In the light of this lesson that commonplace appears untrue. Cain learned the lesson, but did the world and did the sons of Cain? No greater lesson faces the nations of the world today. Will they accept the philosophy of this lesson and save themselves from the present great world ills? Until men or nations accept the philosophy of interdependence there can be no salvation.

Suggestive subject for two and one-half minute talk, "Am I My Brother's Keeper?"

Application: "Am I my brother's keeper?" Cain was a murderer but "to give the devil his due" he contributed to the thought of mankind the question of the ages. The answer has been given in various ways. The actions of men and nations have at times implied an understanding of the question's significance. Jesus alone in the whole history of man answered the question perfectly in both word and deed. "Am I my brother's keeper?" It was an insolent question as Cain put it. But, oh! he got his answer! Even the earth into which Abel's blood had dripped would everlastingly answer for Cain that question! Are we our brother's keepers today? God grant that the blood modern nations have so thoughtlessly spilt may not cry eternally up at us; but that a leader may arise and win followers in such masses that through a repentant

world may come forgiveness and forgiveness!

Second Sunday, February 12, 1933

Lesson 7. Enoch

Text: Sunday School Lesson No.

7.

Objective: To show that man can be happy only when he is congenial with his surroundings. "That like begets like." (The righteous are unhappy among evil, ills, and the wicked. The unrighteous can not bear the company of the good.)

References: Genesis 5:18-24; Jude 14, 15; Hebrews 11:5; Pearl of Great Price, Book of Moses 6:21-68; Encyclopedia Britannica under "Enoch."

Suggested Lesson Arrangement:

- I. Enoch's place in the Patriarchal line.
 - a. The Genealogy of the Sethites.
 - b. Priesthood's descent.
- II. Enoch as he is understood in the sacred and profane history of the Jews.
 - a. Josephus' record.
 - b. The traditional Book of Enoch and the Book of the Secrets of Enoch.
- III. Enoch's position according to Latter-day Saint thought and literature.
 - a. The Pearl of Great Price.
 - b. The Book of Moses.
 - c. Enoch's Vision.
 - d. The Establishment of the City of Enoch.
 - e. Zion.
 1. Its meaning.
 2. As a historical fact.
 3. As a prophetic possibility.
- IV. Enoch's Translation.
 - a. The meaning of "Enoch walked with God."
 - b. The fact of immortality taught by his translation. Its importance therefore in the scheme of the Gospel's evolution through revelation.

Lesson Enrichment:

"Enoch is said to be the seventh from Adam (Jude 14). This is counting both Cain and Abel among the Patriarchs. From the time of Seth until the birth and calling of Enoch there was an uninterrupted line of righteous men holding the Priesthood, but a special dispensation of the Gospel seems, nevertheless, to have been given unto Enoch. The information we have of this patriarch in the Bible is extremely meagre, the references being found in Gen. 5:18-24. * * * Apart from these references the only reliable information we have of Enoch is to be found in the Book of Moses, (P. of G. P.) chapters 6 and 7. The occasion for giving the dispensation of the Gospel to Enoch seems to have been the development of very great wickedness among the antediluvians and the Lord called upon Enoch out of heaven appointing him to prophesy unto the people concerning the impending calamities to fall upon them, and to cry repentance unto them. It is from the Book of Moses, chapter VI, that we learn how complete was the dispensation of the Gospel committed unto Enoch; for therein is the cause of Adam's Fall, the means of redemption provided, as also an account of Adam's acceptance of the Gospel set forth in considerable detail. Among the great events of the dispensation committed unto Enoch is first the account given by prophecy of great battles between the people of Canaan, who were descendants of Cain, the murderer, and other inhabitants of the earth. Second, the fact that the rest of the descendants of Adam hold aloof from association with the descendants of Cain, who were cursed with blackness and their land made desert. (Book of Moses, Chapter 7). Third, the separation of the righteous following Enoch from their enemies who fought against God. Fourth, of God taking up his abode in the city of Enoch, Zion, the home of the people of one heart and one mind, called also the city of holiness, (for this is Zion, the pure in heart, Doctrine and Covenants XCVII). And finally, of the separation of the city of Enoch from the earth by translation; from which circumstances there went forth the saying among the inhabitants of the earth, 'Zion is fled.' Doubtless among all dispensations of the Gospel committed to man the dispensation given to Enoch was one of the most glorious.

* * * *

"According to the Old Testament he walked with God. * * * Walking with God implies the close fellowship with Jehovah which it is possible for a human being to enjoy on earth. As a reward, therefore, of his extraordinary sanctity, he was transported into heaven without the experience of death. Elijah was in like manner translated;

and thus was the doctrine of immortality palpably taught under the ancient dispensation. The traditions of the Jews have ascribed to Enoch many fabulous qualities. They have invested him with various attributes and excellencies for which the Bible furnishes no foundation. Accordingly, he is represented as the inventor of letters, arithmetic, and astronomy; as the first author from whom several books emanated, etc., etc. (The Seventy's Course in Theology, Second Year (1908), pages 73 and 74.)

Suggestion for Presentation and Preparation: Should not this lesson be approached from the angle of thoughtful man's ever seeking better living conditions and a higher standard of life? Surely God in Enoch's instance has put his approval upon this aim.

Two and one-half minute talk subject: "The Good and the Bad will not Mix."

Application: God's taking of Enoch and his people is in reality an answer to one of the questions the Lord asked Cain, "If thou doest well, shalt thou not be accepted?"

Third Sunday, February 19, 1933

Lesson 8. Noah

Text: Sunday School Lesson No.

8.

Objective: To enlarge upon the objective of the last lesson, show that Noah did live alone so to speak because he could not mix with his surroundings.

References: Genesis 5:29-32, 6, 7, 8, and 9; Pearl of Great Price; Book of Moses 8:8-26.

Suggestive Lesson Arrangement:

- I. The conditions in the earth before the flood.
- II. Noah.
 - a. His birth.
 - b. His character.
 - c. His place in Bible History.
- III. The Call of Noah—his mission.
- IV. The Flood.
- V. Noah after the flood.
 - a. Renewal of the Covenant.
 - b. The curse upon Canaan.

Lesson Enrichment:

"It is an old tradition of the Rabbinical Jews, on which they lay great stress, that at this juncture Noah delivered to his children seven precepts, to be enjoined upon all their descendants. These prohibit: 1, idolatry; 2, irreverence to the Deity; 3, homicide; 4, unchastity; 5, fraud and plundering; the 6th enjoins government and obedience; and the 7th forbids to eat any part of an animal still living. Mr. Sheldon has largely illustrated these precepts, and regards them as a concise tablet of the Law of Nature. Though we have no positive evidence of their having been formally enjoined by the great patriarch, we can have no great reason for rejecting such a hypothesis." (Biblical Literature, Kitto.)

"Besides being a preacher of righteousness, Noah was an ark builder. He was both because God called him. In consequence of the corruption of mankind he was instructed to prepare an ark that he might save himself and his family from the deluge which God said he was about to bring. Noah was simple enough, nay, he was great enough to take God literally. And so he built an Ark.

"Thus not only Noah himself but every tree that fell in the forest, and every plank that was laid in the ark, every axe-stroke and the echo of every hammer was a louder and ever louder call to the men of that corrupt day to flee from the wrath to come. But, sad to say, the very men without whose help the ark would never have been built; the very men who felled the trees, and planned and laid the planks, and careened and caulked the seams of the finished ship—these very men failed to take passage in that ship for themselves, for their wives and for their children."

"The flood was over. Noah removed the covering of the Ark and looked out upon the world. It was a new world, and he was a new kind of man, a second Adam, with new responsibilities. Many changes had taken place. His was the duty of facing them and adjusting himself to the new conditions.

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

"What was Noah's relation to the Old World? Were the promises, the traditions, the events, the genealogies of the Old World of any significance now? These were the questions that naturally arose in Noah's mind. Did the flood mark the going out of one order and the coming in of another? The scriptural answer to this question is stated thus: 'And God spake unto Noah and to his sons with him, saying, And I,

behold, establish my covenants with you, and with your seed after you.'

"If we were to study the covenant in detail, it might be sub-divided as follows: (1) The source, (2) the scope, (3) the purpose and (4) the sign. A mere suggestion as to what each of these are is all that can be given.

"The source of the covenant is important because its author is God. God's guarantee, so to speak. 'I behold, I; 'I will,' 'I make,' 'I have established,' etc. Everything connected with the source of the covenant seems to be 'By grace of God.'

"The scope is likewise noteworthy. It comprehends Noah and his sons and their seed after them and every living creature. This is all inclusive, as broad as the universe.

"The purpose is not less significant. Humanity shall not again be destroyed by a flood; a consolation throughout the ages. God pledges himself not to again bring a wholesale judgment of destruction upon the race of man.

"The sign of the covenant is specially emphasized. The rainbow is given a new and spiritual meaning. 'While the earth remaineth seed time and harvest, and day and night shall not cease.' Our faith lays hold of God's promise. His word and the sign go together. They can never be separated. The cloud that threatened and then discharged its awful fury now becomes the sign of promise and of hope." (Oliver C. Dalby in the "Deseret News.")

Suggestions for Preparation and Presentation: From the ordinary reading of the story of the Flood in the Old Testament God seems to be

destroying mankind in a spirit of anger and revenge. The Pearl of Great Price gives us a different approach. (Compare Genesis 6:6 with Book of Moses chapter 8:25-26.) In this connection it might be interesting to read Jonah chapter 4.

Compare the attitude of God as it is represented in Genesis 6:6 with that of Jonah chapter 4. Have you not here a striking illustration of the evolution of the concept of Godly revenge?

Subject for two and one-half minute talk: "If thou doest well, shalt thou not be accepted?" (This question God put to Cain (see Genesis 4:7). We have one answer in God's taking of Enoch and his people and another in the destruction of the wicked in Noah's time.)

Application: God's and man's methods of separating the righteous from the wicked seems to be a constant Old Testament theme. What methods must those who choose to live righteously today use?

Fourth Sunday, February 26, 1933

Open Sunday. To enable class to catch up with lessons lost on account of Quarterly Conference.

A Lottier Flight

By Ida R. Alldredge

It's easy to rise 'mid the plaudits of men,
Though rugged the path be and steep;
It's easy to struggle, if laurels await
While the world proudly kneels at our feet.

It's easy to win, if by faith we're upheld
With the rest of our fellowmen;
But tenfold the victory, 'mid doubt and mistrust
If from failure we rise again.

Like steel that is tempered, like silver refined
Like golden hushed dawn after night,
So out of life's harvest we garnish the soul
With zest for a loftier flight.



Church History

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

LESSONS FOR FEBRUARY, 1933

Ages 10 and 11

First Sunday, February 5, 1933

Lesson 51. Turning Toward the Rockies in the Dead of Winter

Text: Quarterly, No. 51.

Supplementary References: *Essentials in Church History*, Smith, pp. 401-421; *One Hundred Years of Mormonism*, Evans, pp. 420-429; *Heart of Mormonism*, Evans, pp. 333-346 (This *Heart of Mormonism* is used by all Seminary students in Church History); *History of Utah*, Whitney, Vol. 1, pp. 252-255, 271-284; see this period in the Journals of William Clayton, Wilford Woodruff and Heber C. Kimball, or any other Church History for this period. See Life Sketches, Aurelia S. Rogers, pp. 31-41.

Objective: To show that in the very face of leaving warm homes in the dead of winter, the Saints maintained unparalleled trust in their leaders and in the Lord.

Organization of Material:

I. First conference in the Nauvoo Temple.

- a. Saints vote to aid needy.
- b. Brigham Young's promise.
- c. People to store supplies.

II. The huge task at hand.

- a. Over twenty thousand people to be moved more than fifteen hundred miles.
- b. Twenty wise men in charge.
- c. Night and day shifts.
- d. Why the rush in preparing.
- e. Brigham Young's statements.

III. The Lord gives aid.

- a. The river freezes.
- b. Thousands of people and cattle cross.
- c. Joseph F. Smith's testimony.

IV. The Sugar Creek Camp.

- a. Extremely cold.
- b. Poor equipment.
- c. Lack of provisions.
- d. Babies born.
- e. Death.
- f. Aid given the distressed.

V. The move across Iowa.

- a. Sister Spencer dies.
- b. The mud and rain.

Lesson Enrichment: Since Brigham Young and his associates understood somewhat the trials ahead of the Saints upon their fifteen hundred mile journey to the Rockies, a warning was issued, advising each family of five to supply themselves as follows:

"One good strong wagon well covered with a light box; two or three good yoke of oxen between the age of four and ten years; two or more milch cows; one or more good beefs; three sheep if they can be obtained; one thousand pounds of flour or other bread, or bread stuffs in good sacks; one good musket or rifle to each male over the age of twelve years; one pound of powder; four pounds of lead; one hundred pounds of sugar; one pound of cayenne pepper; two pounds of black pepper; one-half pound of mustard; ten pounds of rice for each family; one-half pound of cinnamon; one-half pound of cloves; one pound of nutmegs; twenty-five pounds of salt; twenty-

five pounds of saleratus; ten pounds of dried apples; one bushel of beans; a few pounds of dried beef or bacon; five pounds of dried peaches; twenty pounds of dried pumpkin; twenty-five pounds of seed grain; one gallon of alcohol; twenty pounds of soap; four or five fish hooks and lines; fifteen pounds of iron and steel; a few pounds of wrought nails; one or more set of saw or grist mill irons to a company of one hundred families; one good seine and hook for each company; two sets of pulley blocks and ropes to each company for crossing rivers; from twenty-five to one hundred pounds of farming and mechanical tools; cooking utensils to consist of bake kettle, frying pan, plates, knives, forks, spoons, and pans as few as will do; a good tent and furniture to each two families; clothing and bedding to each family, not to exceed five hundred pounds; ten extra teams for each company of one hundred."

It is a known fact that those who obeyed or could supply the above list, made the journey to Winter Quarters with few mishaps. But the trouble was that too many of the fleeing people were only partly prepared, and, therefore, met grief upon the way, which of course, was not altogether their fault.

Second Sunday, February 12, 1933

Lesson 52. From Nauvoo to Winter Quarters

Text: Quarterly, No. 52.

Supplementary References: Same as last Sunday.

Objective: To show that even though these moving thousands were God's chosen people, still they had to suffer and endure extreme hardships.

Organization of material:

I. President Woodruff's report.

- a. His first night out.
- b. What he saw from the hill top.

II. President Young's instructions.

- a. The road-builder scouts.
- b. Rules against swearing.
- c. How the teams must travel.
- d. The feed, etc.
- e. The captains.

III. Evenings.

- a. Some stormy.
- b. Some spent in dancing and singing.
- c. What a non-Mormon said.
- d. William Clayton reports the band.
- e. His statements regarding wet clothes.
- f. His own sickness.

IV. Brigham Young's request.

- a. He wants a song of cheer.
- b. Clayton's famous song.
(Note, students should be drilled upon these words and the song explained.)
- c. Sabbath to be observed.

Lesson Enrichment: The celebrated Pioneer Brass Band not only played cheering music for the weary Saints but played in villages west from Nauvoo. We read:

"On this day also, a number of people from the town of Farmington came to the Camp and asked the Band to go to their town and play. They arrived at Farmington about four o'clock in the afternoon. After playing in the principal hotel, they went to the School house which was filled to capacity. Here they played to the surprised crowd until dark. After the concert, a fine supper was given them, also five dollars. Brother John Kay sang a number of fitting songs. As the band drove toward camp, the people of the town gave them three great cheers and wished them God speed on their western journey."

About a week later while the Band was passing through Keosauqua, Iowa, a store keeper requested a tune. He was so pleased to hear such wonderful music from the Mormons that he took the players into his store and gave them a feast. A bee keeper sent for the band. After they had played at his home, he came out with great trays of cake and treated them again. They next gave a grand concert to a large crowd at the Des Moines hotel that gathered to hear the "Mormon Wonder," thinking, I guess, that these strange people had no music in their souls. At nine o'clock the band got into

their wagons, ready for camp. The crowd was so pleased that they raised twenty-five dollars and presented to Captain Pitt, the leader. They wanted more music the next day. So the band returned and got twenty dollars more. This band continued to be famous for years after its arrival in the Rocky Mountains.

Application: During our trying days, or while doing tasks that are unpleasant, we should remember that one cheery heart is like invigorating medicine to the discouraged crowd.

Third Sunday, February 19, 1933

Lesson 53. The Mormon Battalion

Text: Quarterly, No. 53.

Supplementary References: *Essentials in Church History*, Smith, pp. 408-412, 422-432; *One Hundred Years of Mormonism*, Evans, pp. 430-438; *The Mormon Battalion*, Roberts; *History of Utah*, Whitney, Vol. 1, pp. 255-270; *History of Utah*, Bancroft, pp. 238-242; *Deseret News*, May 30, 1927; *Unveiling of the Monument*, B. H. Roberts; *The Comprehensive History of the Church*, Roberts, Vol. 3, pp. 60-90, 104-121; *Historical Record*, Jensen, pp. 905-938; *Autobiography of Christopher Layton*, pp. 31-56; *The March of the Mormon Battalion*, Frank Alfred Golder, pp. 162-179.

Objective: To show that the Latter-day Saints remained loyal to their country in spite of all their persecutions.

Organization of Material:

- I. Loyalty of L. D. S. people.
 - a. 12th Article of our Faith.
 - b. Joseph's ancestors.
 - c. The Mormon Battalion.
 - d. Other instances you know.
- II. Saints appeal to Government.
 - a. Wish to furnish 1000 men.
 - b. Advantages to Saints.
 - c. 500 granted.
- III. Brigham Young instructs the Battalion.

- a. To be best soldiers in U. S. Army.
- b. Be neat and clean.
- c. Not to swear or quarrel.
- d. Read in place of cards.
- e. Go in the name of the Lord.
- f. Be regular at prayers.
- g. Promised a blessing.

IV. Suffering and hardships.

- a. Men, women and children sick.
- b. Some die—their graves.
- c. Those sent to Pueblo.

V. What they accomplished.

- a. Proved to all the world their loyalty.
- b. Helped bring the western states into the Union.
- c. First to discover gold in California.
- d. Brought back wealth to Salt Lake City.
- e. Made the longest march in history of world in record time.

Lesson Enrichment: Through lack of full information or from being misinformed, some speakers and writers upon the subject of the "Mormon Battalion" have declared that the calling of the Battalion was an unalterable decree sent forth secretly by the Government as a destructive measure upon the heads of the already poverty stricken Saints. It is well known, now, however, that such was not the case. On the other hand, the Government consented to call for the Battalion only after many earnest requests from the L. D. S. Church, whose representative was at Washington under Brigham Young's special instructions to secure Government pay for a thousand men if possible. Of course, it was supposed that the Battalion would lead out straight westward through the Salt Lake Valley, followed by the Pioneers. The change in route was the great disappointment.

The following is part of James Little's appeal to the President of the United States:

"There are yet many thousands of Saints scattered throughout the States, besides the great number in and around Nauvoo who are determined to go (to the California country) as soon as possible; but many of them are poor and are destitute of means to pay their passage either by sea or land. If you will assist us at this crisis, I hereby pledge my honor, my life, my property, and all I possess as a representative of this people to stand ready at your call, and that the whole body of the people will act as one man in the land to which we are going, and should our territory be invaded, we hold ourselves ready to enter the field of battle and then like our patriot fathers make the battle field our grave or gain our liberty."

Following such impressive appeals as this, the President of U. S. sent two officers with Brother Little to raise five hundred L. D. S. soldiers.

It has been reported, and possibly truthfully, that some of the enemies of the Mormons at Washington, stated that if the Mormons failed to raise this number after a chance to show their loyalty had been granted them, that the armies of United States should be sent to annihilate the whole group. There is no reason to believe, however, that such a thought was in the mind of the President of United States.

Application: Since there will come a time in the life of every person when he will have a chance to show his loyalty to the Church, he should not forget the wonderful sacrifice of the Mormon Battalion and its faithfulness to duty; and be as true to his callings as were the Pioneer soldiers.

Fourth Sunday, February 26, 1933

Lesson 54. The Battle of Nauvoo

Text: Quarterly, No. 54.

Supplementary References: *Essentials*, Smith, pp. 413-421; *Historical Record*, Jensen, pp. 846-857; *Rise and Fall of Nauvoo*, Roberts, pp. 354-364; also see *June Instructor*, Church History Department, 1931; *Young Folks History of the Church*,

Nephi Anderson, pp. 114-117; *History of Brigham Young*, Manuscript, July, 1846—September, 1846; *Heart of Mormonism*, Evans, pp. 335-337. (Special note: On pages 838-841 *Historical Record*, Jensen, is found a remarkable story of the suffering of the Nauvoo Saints. Also see *From Kirtland to Salt Lake City*, Little, pp. 62-76. Find these books if possible.)

Objective: To teach that the mob, having no mercy for the Mormon people, drove them ruthlessly into the bleak wilderness.

Organization of Material:

- I. Nauvoo after Brigham Young left.
 - a. About 1500 Saints stay.
 - b. The sick and the poor.
 - c. Renewed persecutions.
- II. Major Warren sent to aid.
 - a. To keep mob from shedding blood.
 - b. His statements.
 - c. Warren powerless.
- III. The Nauvoo Battle.
 - a. 2,000 armed men attack.
 - b. A few hundred Mormons defend.
 - c. The surrender.
 - d. Peace terms broken.
- IV. The Saints flee.
 - a. Cross river without shelter.
 - b. A number die.
 - c. Joseph F. Smith in group.
 - d. The Temple desecrated.
 - e. Colonel Kane's story.
 - f. The miraculous supply of quail.
 - g. Saints follow Brigham Young.

Lesson Enrichment: When the poor Saints at Nauvoo who were without wagons or oxen for the western move, found that the mob was actually coming to destroy their city and to kill the people, they hurriedly made the best defense possible. Making four cannon out of steamboat shafts and gathering all the men and boys possible, they defended the city until all hope had fled. Terms of peace were finally drawn up and the

city surrendered on September 17, 1846. This mob group of rough men, however, paid no attention to promises, rushing here and there plundering and abusing men, women and children, ringing the temple bell and setting the city in terrible confusion.

The newspaper called the "Mississippian" defended the Saints and scored the mob as follows:

"Such is our feeling, our indignation, our burning sense of shame, of disgrace, in regard to the recent affairs in Hancock County that we hardly know what to say—how to begin.

"The savage will relent over the infant's wail, but these infuriated men see the haggard mother with her dying infant, nerved by despair, and goaded by fear, rushing from the city, and they can laugh at her misery, taunt her as she passes, and add speed to her faltering steps by their abuse, their insults and jeers. Aye, too, many of these helpless, dying children, these more than widowed mothers, have fathers and husbands now engaged in the service of the United States, fighting for their country.—And such is the protection afforded to their wives and children turned out from their only shelter, none but the heaven's canopy, with no hope but in God's mercy! And to such a pass has mob law come to the State of Illinois. Men deliberately taken out and shot, denied a trial, and their last appeal for mercy meeting no response. Men sur-

rendering themselves under the most solemn pledges and faith of the state, confined within prison walls, guarded by men under solemn promise to protect them from all violence, basely surrendered to armed ruffians and brutally massacred while awaiting trial under the laws of their country! Men unsafe even with their female companions, but inhumanly shot on the highway! Men resorting to the cruelest tortures to wring from their victims confessions of crime! Men with their wives and children compelled to see their houses, their substance, all destroyed before their eyes, with their sick and dying around them, and then driven out into the wilderness to become the prey of savages, or the victims of famine.

"We turn from the picture with disgust and loathing. If such is to be the state of things, we with our brethren may next become the victims of mob violence because we are immersionists and close communionsists—our Methodist friends because they shout—the Presbyterians by their infant sprinkling, the Episcopalians for reading their prayers. It is time at any expense, at any cost, for every citizen, for every officer to stand forward and defend, maintain, and obey the law."—"From Kirtland to Salt Lake City." James A. Little, pp. 66-67.)

Application: During our daily trials or the ones we shall meet in the future, we should step forward boldly in the cause of truth, remembering the suffering of our grandfathers for the Gospel.

I Found—

In the hills I found strength
In the sky I found joy;
In the stars I found faith—
Faith that naught can destroy.

In the dawn I found hope,
In the dusk I found peace;
In the dark arms of night
All my cares found release.

In tall trees I found grace,
Found delight in turned sod;
Found rare beauty in flowers
And in all things . . . found God!
—Christie Lund.



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Giauque

LESSONS FOR FEBRUARY, 1933

Ages 7, 8 and 9

First Sunday, February 5, 1933

Review Lesson

What is the most important part of any lesson? Above all we must keep this fact in mind—we are teaching children; whatever we can put into our work that will make the child a better, happier individual is the thing for which we are searching. We may interest the child, he may be orderly, but if in our day's work we have failed to make it so purposeful that it will actually touch him and result in right action, good feeling towards a subject, person or situation and desire for more, then our work has failed.

Our review Sunday offers a splendid opportunity for the teacher to accomplish this. Through questions which give the children an opportunity to talk the teacher can test herself as well as the children. However these questions must be planned with care, keeping in mind the truths taught during the previous month. If the child has understood these truths and they have become part of his life, he will have

much to contribute to the class discussion.

The facts of the lessons taught will merely support these truths. The review Sunday can be made a very inspirational period if planned with care.

Teachers, search through your own experiences, those of your friends, inquire among the people of your locality and find supporting testimony of the truths you are trying to teach. Tell or have the person to whom the experience happened, tell the story to the class. The closer the experience is to home the more convincing it will be.

The following story is an example that illustrates the objective "those who love and trust God are entitled to the blessings of heaven."

An old widow with a very kind heart lived in a poor little home. There was such a beautiful spirit in that home that even the house itself seemed to smile. Anyone in need or trouble was always welcome there.

Oftimes this good sister gave away almost all she had. One day a poor sick beggar came to her home. He needed food and a bed to lie upon. He knocked at the woman's door and told his story. She felt so sorry for

him that she immediately went for her purse. Inside was a fifty cent piece. It was all she owned and she had very little to eat in her cupboard. What would you have done? She

One educator has written: "Application involves the making sure on the part of the teacher that the truths taught carry over into the life of the pupil and modify it for good. Application has been made when a pupil

Knows more
Feels better
Acts more nobly."

didn't hesitate a second. As she placed the money in the man's hand she said, "Take this and may God bless you." After the man had gone a neighbor who was in the home said, "What will you do now that you have given away all you owned?" The old woman smiled wisely and answered, "Trust in God. I know he will provide." Wasn't that a beautiful spirit to have? Two days later after the postman had been around the neighbor found the old woman with tears of joy in her eyes and an open letter in her lap. She held up ten dollars which had come from a friend she hadn't heard from for many months. She said softly, "He did, I knew he would." Whom did she mean?

Second Sunday, February 12, 1933

Lesson 45. Elijah Blessed and Comforted

Text: I Kings 18:41-46; 19:1-19.

Reference: Sunday School Lessons No. 45.

Objective: To him that believeth, all things are possible.

Memory Gem: "Look unto me in every thought; doubt not, fear not." (Doc. and Cov. 6:36.)

Song: "In the Sky Above us" (Hollis Dann Book I).

Organization of Material:

I. Elijah Predicts Rain.

- a. He sends Ahab "to eat and to drink."
- b. He himself pleads with the Lord for rain.
- c. His servant sent seven times to look for clouds.

He finally warns Ahab to return home, "Lest the rain hinder his journey."

II. He Precedes Ahab to his Palace.

- a. Ahab goes in his chariot.
- b. Elijah, by the power of God, runs before him.
- c. The effect upon Jezebel. Her threat.

III. Being Discouraged, He is comforted by God.

- a. He requests that he might die.
 - b. An angel brings him food.
 - c. He retires to the Mount of God.
 - d. Is given a new mission.
- His courage renewed.

Questions and Application: After all the people had said "The Lord, He is our God," Elijah thought that it was time that they had food to eat. So what did he do? Then he sent his servant to see if there were any clouds in the sky. But the servant said "There are none." Then what did Elijah do again? How many times did Elijah send his servant to look for clouds? Why did he keep sending him again and again? Who helped Elijah run before the king's chariot? Who brought him food when he was hungry? Who blessed him when he was discouraged? Suppose we are sad, whom have we to help us?

Are we today ever in need of special help as were the people in Elijah's time, when the famine and drought was upon them? Do we ever need rain? food? etc. Let me tell you of a little girl who knew the meaning of our gem, "Look unto me in every thought, doubt not, fear not." (Doc. and Cov. 6:36.) This little girl lived on a farm. All the neighbors were farmers and all were quite poor depending upon their crops each year for all they had in the world. One summer no rain fell, the sun shone until the plants withered. Everyone said, "If rain doesn't soon come we will have nothing for winter." These farmers were humble folk and so decided to ask the Lord for help. All were to gather in the church and hold a prayer meeting. As the little girl's mother was leaving home she heard the child say, "Mother you have forgotten your umbrella." Mother was surprised because no cloud had been seen in

the sky for weeks. She asked, "Why do I need an umbrella, it isn't raining?" The child answered, "But mother, it is going to rain."

What made the child say that? Was there any doubt in her mind? Let us say the gem again: "Look unto me, etc."

Point of Contact: In this world are many people. As we think of the people we know it is interesting to notice how alike and how different they are. Some are large, and some are..... Some are rich and others are..... Some are good and some are..... Some are kind and others are..... Some are humble and some are..... Some are happy while others are.....(sad). Sometimes you are happy and no doubt you are unhappy and sad. What things make you happy? What things make you sad? Supposing we had rain for weeks at a time, would you be happy? If we had no rain could we be happy?

Our story today tells of a people who were not happy because of a famine and of Elijah who was sad because these people had forgotten God. I will tell you of how their sadness was turned to gladness.

Third Sunday, February 19, 1933

Lesson 46. The Calling of Elijah

Text: I Kings 19:19-21.

Reference: Sunday School Lessons Leaflet No. 46.

Objective: To him that believeth, all things are possible.

Memory Gem: "The Lord is my helper, and I will not fear what men shall do unto me." Heb. 13:6.

Songs: "Dare to do Right" (Primary Song Book), "Let Us All Press On" (D. S. S. U. Songs).

Organization of Material:

I. Elijah chooses Elisha.

a. In obedience to a command from the Lord.

II. Elisha gives a Farewell Feast.

a. To his family and his friends.

b. He tells them of his new mission.

c. He follows Elijah.

Lesson Enrichment: Point of contact: Talk with the children about some of the positions to which children are called. Sometimes they are asked to be leaders of the lines of children as they pass into the school room. Sometimes they are asked to prepare and pass the handwork for the day. In Sunday School they are often asked to take care of the door during prayer, to be ushers or to sit on the end of the bench and tell strange folks where to go. Why does the teacher choose a certain child to prepare and pass the handwork? What qualities must a boy or girl possess who is chosen to lead the class in a march or a drill or in singing a song? So it is at home when mother asks us to take her place as homekeeper during her absence, she knows we can do that particular thing well or she would not ask us. When the Lord told Elijah that he was to call a certain man Elisha to be a prophet of God, He knew that Elisha was able to be a prophet. Of course there was one characteristic or quality or power which He expected him to use day and night, always and always. As we listen to the story let us see if we can tell what it was.

Questions and Application: When Elijah put his mantle on Elisha as he was ploughing in the field, what new feeling came to Elisha? What caused him to say to Elijah, "Pray let me kiss my father and my mother first and then I will follow thee." It is an out-of-the-ordinary thing for a man to leave the work he has done all his life to burn his tools that he has struggled to pay for or to make and go at the call of another man. Why do you suppose Elisha did this thing? What do our missionary boys have in their hearts when they leave their homes and their jobs and an-

swer a call on a mission? To what little missions are boys and girls of our church called? Even a seven year old child who walks into a Sunday School on Sunday morning has several special duties. One is to remember that he is entering the House of God. How will he conduct himself then? As the Sacrament is passed, what will a child do who really believes in the Lord?

Fourth Sunday, February 26, 1933

Lesson 47. Elijah Taken to Heaven by a Whirlwind

Text: II Kings 2:1-16.

Reference: Sunday School Lessons No. 47.

Objective: To him that believeth, all things are possible.

Memory Gem: "According to men's faith, it shall be done unto them."

Songs: "Shine On," (Deseret S. S. Songs) "Hymn of Praise" (Primary Song Book).

Picture: "Chariot of Fire" (Bible and Church History Stories—Primary Dept.)

Organization of Material:

- I. Elijah tries to say Farewell to Elisha.
 - a. He knew his days on earth were numbered.
 - b. He urges Elisha to leave him.
Elisha's fidelity.
 - c. They cross the river Jordan on dry ground.
- II. Elijah taken in a chariot of fire.
 - a. As the two friends talked together.
 - b. Elijah enters the chariot.
 - c. Elisha sees him as he goes to heaven. His wish granted.
 - d. Elisha's grief.
 - e. Elisha takes Elijah's mantle as it falls.
- III. Elisha acknowledged as Elijah's Successor.
 - a. By the sons of the prophets. etc.
 - b. Because he performed the same miracles that Elijah did.

Lesson Enrichment: To assist the children to understand this lesson, it may be well to precede it with a few words about a whirlwind and a chariot of fire. Find out from them what a whirlwind is. See if any one can explain why we have such a wind and if we can tell when one is coming. You will find that the children will undoubtedly not know just how they act or when one is coming. Explain to them that there are many things in this world which we do not wholly understand and there are many things which happen that we have no idea are going to happen. But the Lord understands all these things, and He can use them as He wishes. When we speak of fire we generally think of it as burning; as something dangerous from which we will keep a safe distance away. In our story today we hear of a good man having a ride in a chariot of fire. Now we may not understand just how it was done but such a thing is possible. Why? This chariot was taken up in a whirlwind. We can see how that is possible because we have heard of very bad storms in which whole houses have been taken up in whirlwinds.

Questions and Application: How did Elijah and Elisha cross the river Jordan? With whose mantle did they strike the waters? And what happened? Then when Elisha went to return after Elijah had gone into heaven how did he cross the river Jordan? By whose power were the waters divided? Why did the young men who were studying to be prophets, think Elisha was now their leader prophet? What men in our church today, have the power to bless people? When do we call upon them to come to our homes to bless us? What makes us think that they can bless us? Tell about some people you know who have been healed by the power of God. In the Doctrine and Covenants, the Lord says this: "According to men's faith it shall be done unto them. (Sec. 52:20.)



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

"Train up a child in the way he should go,
and when he is old he will not depart from
it."—Prov. 22:6.

LESSONS FOR FEBRUARY, 1933

Ages 4, 5 and 6

First Sunday, February 5, 1933

Lesson 62. The Children's Period

The purpose of the children's period is two-fold. First, it gives to the children in your group an opportunity to retell to you the stories of the past month, thus clarifying in their minds the messages of those stories. It also gives to them a better opportunity for self-expression than the average Sunday morning class affords them. For the teacher, this day is a test of the work which she did in the previous month. If the children have caught the messages of the lessons which she has given, she has been successful. If they have not, it tells her very plainly that better preparation on her part is necessary.

The story of the Kind Mother Hen was selected for the "sharing and giving" thought that it contained. As the baby chicks shared the warmth of their mother's wings with the cold, little birds who had no home, so can we share whatever we have with those who are less fortunate than we. To give one's best is to bring to him joy and satisfaction. From the pictures that you used in developing the lesson on January First, conduct your review.

Do any of us enjoy receiving a

gift that is not given in happiness and unselfishness? Certainly not. Because of the spirit in which the widow gave her all, the sacrifice which accompanied the giving, the Christ admired her. Let us aim to emphasize this thought during this period.

Through careful questioning, see if the children have realized the objectives of the "Lame Man Made To Walk" and "A Crooked Woman Healed." Would it not be well to prepare the questions that you expect to ask before going to class, that you might in this way learn whether or not the messages as contained in the objectives have been realized by the children.

Second Sunday, February 12, 1933

Lesson 63. Jesus, The Servant and The Master

Texts: Matt. 26:1-6; Mark 14:1-15; Luke 22:1-13; John 3:1-31; "Jesus, The Christ," chapter 33; "Life Lessons for Little Ones."

Objective: Willingness to serve others is a characteristic trait of a truly great man.

Organization of Material:

I. Christ's Mission on Earth.

- a. He was sent by God to be our Savior.
- b. To teach the people to be happy and obey God's laws.

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